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(ABRIDGED)

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المصباح المنير في تهذيب تفسير ابن كثير

TAFSIR IBN KATHIR (ABRIDGED)

VOLUME 1



المِصْبَاحُ المُنِيرُ فِي تَهْذِيبِ

تفسير ابن كثير

TAFSIR IBN KATHIR

(ABRIDGED)

VOLUME 1



Parts 1 and 2 (Surat Al-Fatihah to Verse 252 of Surat Al-Baqarah)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



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تفسير ابن كثير

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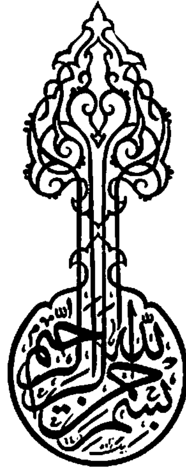
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In the Name of Allâh
The Most Beneficent, the Most Merciful

Publishers Note

Tafsīr Al-Qur'ān Al-'Aẓīm, which is famous by the title *Tafsīr Ibn Kathīr*, by Al-Ḥāfiẓ Abu Al-Fidā' 'Imād Ad-Dīn Ismā'īl bin 'Umar bin Kathīr Al-Qurashi Al-Buṣrawi (d. 774 H.), is the most popular interpretation of the Qur'ān in the Arabic language, and the majority of the Muslims consider it to be the best source based on Qur'ān and Sunnah. This Arabic work spans three thousand and two hundred pages in four volumes. To cover all of the references, Ibn Kathīr has also collected some weak *Ḥadīths* and Israelitish stories. Some repetitions also occur in it, as and when the topics required these.

As Darussalam has made a policy to publish only such works which are based on Qur'ān and authentic *Ḥadīths* we appointed a board of Islāmic scholars to summarize *Tafsīr Ibn Kathīr* in the original Arabic language. Shaykh Abu Al-Ashbāl Ahmad Shāgif of Rābiṭah Al-'Ālam Al-Islāmi, Makkah, and Shaykh Ṣafi-ur-Raḥmān Al-Mubārakpuri, Head of the Research Committee of Darussalam worked with a team of other scholars for about two years on this project. We published this summarized version in the Arabic language titled as *Al-Miṣbaḥ Al-Munīr fi Tahdhīb Tafsīr Ibn Kathīr*.

This summarized version was prepared for the sole purpose of translation into all the major languages of the world. First of all, it is being presented in the English language as it is the most widely written and spoken in the world.

To translate a book in another language is a task requiring great skill, and when it comes to the translation of *Tafsīr* and *Ḥadīth*, then it becomes a greater responsibility, requiring the skills of both languages and the knowledge of religion and religious terms. The help, advice, guidance and cooperation of many persons was sought for the various steps of the project. The translation was done by Mr. Jalal Abualrub (USA), Mr. Nasir Khitab, his wife Mrs. Huda Khitab (Canada), Mr. Aqeel Walker (USA), Dr. Muhammad Al-Jibali (USA) and Mr. Sami Ayoub (USA). The translation was edited by Mr. Abu Khaliyl (USA), Mr. Muhammad Farooq (Pakistan), Mr. Abdul Ahad (India) Mrs. Jalal Abualrub (USA), Mr. Abdul-Mun'im (Egypt), Mr. Sidheeque M.A. Veliankode (India), Qāri Muhammad Iqbal (Pakistan), Mr. Shakil Ahmad As-Salafi (India) and Ḥāfiẓ Abdul-Matin (Pakistan). Layout planning and computer programing in an advanced publishing software was voluntarily carried out by Mr. Muhammad Munawar (Pakistan).

The typesetting and correction of manuscript was done by Mr. Abdus-Samad (India), Syed Ali Haider (India) and Mr. Hassan Ajami (Egypt). Some valuable suggestions were made by Mr. Al-Arabi bin Razduq (UK) and Mr. Omar Johnson (USA).

We have tried our best not to include any weak *Ḥadīth* in this presentation. All the authentic sayings of the Prophet ﷺ have also been presented in the Arabic language along with diacritics. The only sections of the Arabic that were not translated are some discussions pertaining to Arabic words which were not pertinent to the English readers, such omissions are very few to mention. Topic headings were added throughout the *Tafsīr* to help the readers better understand the discussion of the Verses of the Qur'ān. The language and style adopted for the translation is very plain and simple. The translation of the meanings of the Verses is from the translation of Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published by Darussalam. The editors have made some changes in it at some places where it was necessary to comply with the *Tafsīr*.

I am thankful to all the workers, helpers and advisers who cooperated with us in the completion of this great project. And I am especially thankful to Shaykh Ṣafi-ur-Raḥmān Al-Mubārakpuri, who is a great scholar of the time and from whom all of us at Darussalam benefit seeking his advice and valuable suggestions regarding our research projects and problems. We have tried our best to make it a faultless work, but human weakness may render any error in it. We ask the readers to forgive us for such errors and to inform us of that in order to remove it from the following editions.

In the whole project, the errors are from our side and from Satan while all the good is from the blessings of Allāh. If the people benefit from this translation in the understanding of the Qur'ān, we will consider it a great blessing and we pray to Allāh for the best reward in the Hereafter.

Abdul-Malik Mujahid
General Manager
Darussalam Publications
Riyadh, March 2000

Contents

Important Guidelines about the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the Companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the Companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and Those who follow Them

The following is a list of those who did not see the Prophet ﷺ, but they report from Companions of the Prophet ﷺ, while

often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayyib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars after the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well-known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his Companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The Biography of the Author, Ibn Kathīr

By the Honored Shaykh 'Abdul-Qādir Al-Arnā'ūṭ, may Allāh protect him.

He is the respected Imām, Abu Al-Fidā', 'Imād Ad-Dīn Ismā'īl bin 'Umar bin Kathīr Al-Qurashi Al-Buṣrawi - Buṣraian in origin; Dimashqi in training, learning and residence.

Ibn Kathīr was born in the city of Buṣra in 701 H. His father was the Friday speaker of the village, but he died while Ibn Kathīr was only four years old. Ibn Kathīr's brother, Shaykh Abdul-Wahhāb, reared him and taught him until he moved to Damascus in 706 H., when he was five years old.

Ibn Kathīr's Teachers

Ibn Kathīr studied *Fiqh* - Islāmic jurisprudence - with Burhān Ad-Dīn, Ibrāhīm bin 'Abdur-Raḥmān Al-Fizāri, known as Ibn Al-Firkāḥ (who died in 729 H). Ibn Kathīr heard *Ḥadīths* from 'Īsā bin Al-Muṭim, Aḥmad bin Abi Ṭālib, (Ibn Ash-Shaḥnah) (who died in 730 H), Ibn Al-Ḥajjār, (who died in 730 H), and the *Ḥadīth* narrator of Ash-Shām (modern day Syria and surrounding areas); Bahā Ad-Dīn Al-Qāsim bin Muẓaffar bin 'Asākir (who died in 723 H), and Ibn Ash-Shīrāzi, Isḥāq bin Yaḥyā Al-Āmmuddi, also known as 'Afīf Ad-Dīn, the Ẓahiriyyah Shaykh who died in 725 H, and Muḥammad bin Zarrād. He remained with Jamāl Ad-Dīn, Yūsuf bin Az-Zaki Al-Mizzi who died in 724 H, he benefited from his knowledge and also married his daughter. He also read with Shaykh Al-Islām, Taqi Ad-Dīn Aḥmad bin 'Abdul-Ḥalīm bin 'Abdus-Salām bin Taymiyyah who died in 728 H. He also read with the Imām Ḥāfiẓ and historian Shams Ad-Dīn, Muḥammad bin Aḥmad bin 'Uthmān bin Qāymāz Adh-Dhahabi, who died in 748 H. Also, Abu Mūsā Al-Qarāfai, Abu Al-Fatḥ Ad-Dabbūsi and 'Ali bin 'Umar As-Suwāni and others who gave him permission to transmit the knowledge he learned with them in Egypt.

In his book, *Al-Mu'jam Al-Mukhtaṣ*, Al-Ḥāfiẓ Adh-Dhahabi wrote that Ibn Kathīr was, "The Imām, scholar of jurisprudence, skillful scholar of *Ḥadīth*, renowned *Faqīh* and scholar of *Tafsīr* who wrote several beneficial books."

Further, in *Ad-Durar Al-Kāminah*, Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalāni said, "Ibn Kathīr worked on the subject of the *Ḥadīth* in the areas of texts and chains of narrators. He had a good memory, his books became popular during his lifetime, and people benefited from them after his death."

Also, the renowned historian Abu Al-Maḥāsin, Jamāl Ad-Dīn Yūsuf bin Sayf Ad-Dīn (Ibn Taghri Bardi), said in his book, *Al-Manhal Aṣ-Ṣāfi*, "He is the Shaykh, the Imām, the great scholar 'Imād Ad-Dīn Abu Al-Fidā'. He learned extensively and was very active in collecting knowledge and writing. He was excellent in the areas of *Fiqh, Tafsīr* and *Ḥadīth*. He collected knowledge, authored (books), taught, narrated *Ḥadīths* and wrote. He had immense knowledge in the fields of *Ḥadīth, Tafsīr, Fiqh*, the Arabic language, and so forth. He gave *Fatwās* (religious verdicts) and taught until he died, may Allāh grant him mercy. He was known for his precision and vast knowledge, and as a scholar of history, *Ḥadīth* and *Tafsīr*."

Ibn Kathīr's Students

Ibn *Ḥajji* was one of Ibn Kathīr's students, and he described Ibn Kathīr: "He had the best memory of the *Ḥadīth* texts. He also had the most knowledge concerning the narrators and authenticity, his contemporaries and teachers admitted to these qualities. Every time I met him I gained some benefit from him."

Also, Ibn Al-'Imād Al-Ḥanbali said in his book, *Shadharāt Adh-Dhahab*, "He is the renowned Ḥāfiẓ 'Imād Ad-Dīn, whose memory was excellent, whose forgetfulness was miniscule, whose understanding was adequate, and who had good knowledge in the Arabic language." Also, Ibn Ḥabīb said about Ibn Kathīr, "He heard knowledge and collected it and wrote various books. He brought comfort to the ears with his *Fatwās* and narrated *Ḥadīths* and brought benefit to other people. The papers that contained his *Fatwās* were transmitted to the various (Islāmic) provinces. Further, he was known for his precision and encompassing knowledge."

Ibn Kathīr's Books

1 - One of the greatest books that Ibn Kathīr wrote was his

Tafsīr of the Noble Qur'ān, which is one of the best *Tafsirs* that rely on narrations [of *Ḥadīths*, the *Tafsīr* of the Companions, etc.]. The *Tafsīr* by Ibn Kathīr was printed many times and several scholars have summarized it.

2- The History Collection known as *Al-Bidāyah*, which was printed in 14 volumes under the name *Al-Bidāyah wan-Nihāyah*, and contained the stories of the Prophets and previous nations, the Prophet's *Sīrah* (life story) and Islāmic history until his time. He also added a book *Al-Fitan*, about the Signs of the Last Hour.

3- *At-Takmīl fī Ma'rifat Ath-Thiqāt wa Aḍ-Ḍu'afā wal Majāhil* which Ibn Kathīr collected from the books of his two Shaykhs Al-Mizzi and Adh-Dhahabi; *Al-Kāmal* and *Mizān Al-I'tidāl*. He added several benefits regarding the subject of *Al-Jarḥ* and *At-T'adīl*.

4- *Al-Hadi was-Sunan fī Aḥadīth Al-Masānīd was-Sunan* which is also known by, *Jāmi' Al-Masānīd*. In this book, Ibn Kathīr collected the narrations of Imāms Aḥmad bin Ḥanbal, Al-Bazzār, Abu Ya'lā Al-Mawṣili, Ibn Abi Shaybah and from the six collections of *Ḥadīth*: the Two *Ṣaḥīḥs* [Al-Bukhāri and Muslim] and the Four *Sunan* [Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah]. Ibn Kathīr divided this book according to areas of *Fiqh*.

5-*Tabaqāt Ash-Shāfi'iyah* which also contains the virtues of Imām Ash-Shāfi'ī.

6- Ibn Kathīr wrote references for the *Ḥadīths* of *Adillat At-Tanbīh*, from the *Shāfi'ī* school of *Fiqh*.

7- Ibn Kathīr began an explanation of *Ṣaḥīḥ Al-Bukhāri*, but he did not finish it.

8- He started writing a large volume on the *Aḥkām* (Laws), but finished only up to the *Ḥajj* rituals.

9- He summarized Al-Bayhaqi's *Al-Madkhal*. Many of these books were not printed.

10- He summarized *'Ulūm Al-Ḥadīth*, by Abu 'Amr bin Aṣ-Ṣalāḥ and called it *Mukhtasar 'Ulūm Al-Ḥadīth*. Shaykh Aḥmad Shākir, the Egyptian *Muḥaddith*, printed this book along with his commentary on it and called it *Al-Bā'th Al-Ḥathīth fī Sharḥ Mukhtaṣar 'Ulūm Al-Ḥadīth*.

11- *As-Sīrah An-Nabawiyyah*, which is contained in his book *Al-Bidāyah*, and both of these books are in print.

12- A research on *Jihād* called *Al-Ijtihād fī Ṭalabi Al-Jihād*, which was printed several times.

Ibn Kathīr's Death

Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalāni said, "Ibn Kathīr lost his sight just before his life ended. He died in Damascus in 774 H."

May Allāh grant mercy upon Ibn Kathīr and make him among the residents of His Paradise.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Ibn Kathīr's Introduction

All praise is due to Allāh, Who started His Book by saying,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢ الرَّحْمَٰنِ الرَّحِيمِ ۝٣ مَالِكِ يَوْمِ الدِّينِ ۝٤﴾

﴾All praise is due to Allāh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense﴿ (*Al-Fātiḥah* 1:2-4)

and Who began His creation with the *Ḥamd* (His praise and appreciation), by saying,

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾

﴾All praise and thanks be to Allāh, Who created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others equal to their Lord﴿ (*Al-An'ām* 6:1),

and ended it with the *Ḥamd*, by saying, after mentioning the destination of the people of Paradise and the people of the Fire,

﴿وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴾And you will see the angels surrounding the Throne (of Allāh), glorifying their Lord with praise. And judgement will be made between them (creatures) with the truth. And it will be said, "All praise and thanks be to Allāh, the Lord of all that exists."﴿ (39:75).

And similarly,

﴿وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

﴾He is Allāh, there is no ilah except for Him, His is the praise in the beginning and in the end, His is the judgement and to Him shall you (all) return.﴿ (28:70)

Verily, all thanks are due to Allāh in the beginning and in

the end, for what He has created and what He shall create. Allāh is the One praised for all things, just as the praying person says, "O Allāh, Yours is the praise, praise that fills the heavens, the earth and whatever You will after that."[1]

All the thanks are due to Allāh Who sent His Messengers, whom He described as,

﴿مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ﴾

﴾Bearers of good news, and warners, so that mankind would have no plea against Allāh after the (coming of) Messengers.﴿ (*An-Nisā'* 4:165)

and ended them with the unlettered, Arabian, Makkan Prophet who guides to the clear straight path. Allāh sent the Prophet Muḥammad ﷺ to all of His creation - the *Jinns* and mankind - from the time that his prophethood began until the commencement of the Last Hour. Allāh said,

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴾Say (O Muḥammad ﷺ): "O mankind! Verily, I am the Messenger sent to you all by Allāh, the One to Whom the dominion of the heavens and the earth belongs. There is no god (worthy of worship) but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His Words, and follow him so that you may be guided."﴿ (*Al-A'rāf* 7:158) and,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴾That by it, I may warn you and whoever it reaches﴿ (*Al-An'ām* 6:19).

Therefore, whether one is an Arab or non-Arab, black or red, human or *Jinn*, whoever this Qur'ān is conveyed to, it is a warning for them all. This is why Allāh said,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

[1] Al-Bukhāri, Muslim and others have recorded *Ḥadīths* mentioning this supplication.

﴿*But whoever rejects it among the groups (of other peoples), the Fire will be their promised meeting place*﴾ (*Hūd* 11:17).

Therefore, whoever disbelieves in the Qur'ān among those whom we mentioned, then, according to Allāh, the Fire will be their destination. Allāh said,

﴿فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ﴾

﴿*Then leave Me alone with those who deny this narration (the Qur'ān). We shall gradually punish them from where they perceive not.*﴾ (*Nūn* 68:44).

Also, the Messenger of Allāh ﷺ said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I was sent to the white and red.*» Mujāhid commented, "Meaning, mankind and the *Jinns*."[1] Hence, Muhammad ﷺ is the Messenger to all creation, mankind and *Jinn*, conveying what Allāh revealed to him in the Glorious Book that,

﴿لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

﴿*Falsehood cannot come to it from before it or behind it, (it is) sent down by the Wise, Worthy of all praise.*﴾ (*Fușșilat* 41:42)

Therefore, the scholars are required to elaborate upon the meanings of Allāh's Speech and to convey these meanings, providing they seek them from their proper resources. The scholars are required to learn and convey these meanings, just as Allāh said,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

﴿*(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.*﴾ (*Āl 'Imrān* 3:187) and,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا

[1] Ahmad 5:145.

يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

﴿Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment﴾ (*Āl Imrān* 3:77).

Allāh criticized the People of the Scriptures - Jews and Christians - who came before us, for ignoring Allāh's Book that was revealed to them, and for acquiring and indulging in the affairs of this life, all the while being distracted from what they were commanded, that is, adhering to Allāh's Book.

We Muslims are thus required to refrain from doing what Allāh criticized the People of the Scriptures for, and to heed what He commanded us; learning and comprehending the Book of Allāh, revealed to us, and to convey all that is in it. Allāh said,

﴿ ۞ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾ اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ ﴾

﴿Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh) Know that Allāh gives life to the earth after its death! Indeed We have made clear the Ayāt to you, if you but understand﴾ (57:16-17).

Hence, Allāh's mentioning this *Āyah* (57:17) after the *Āyah* that preceded it, alerts us to the fact that just as He brings life to the earth after it has died, He also softens the hearts with faith and guidance after they become hard because of committing sins and errors. We ask Allāh to grant us this good end, He is Most Kind, Most Generous.

The Sources for *Tafsīr*

If someone asks about the best methods of *Tafsīr*, we reply that the best method is to explain the Qur'ān with the Qur'ān itself. What is mentioned in general terms in one place in the Qur'ān, is usually explained in another place. When one does not find this easily, he should look to the Sunnah because its purpose is to explain the Qur'ān and elaborate upon its meanings. Allāh said,

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا﴾

﴾*Surely, We have sent down to you (O Muḥammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.*﴿ (4:105),

﴿وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴾*And We have not sent down the Book (the Qur'ān) to you (O Muḥammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.*﴿ (16:64) and,

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴾*And We have also sent down unto you (O Muḥammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought.*﴿ (16:44).

This is why the Messenger of Allāh ﷺ said,

«أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»

«*I was given the Qur'ān and its equal with it*», in reference to the Sunnah.[1]

The Sunnah was a revelation from Allāh just as the Qur'ān, although it is not recited as the Qur'ān is recited.

So one seeks the *Tafsīr* of the Qur'ān with the Qur'ān itself and with the Sunnah. If one cannot find the *Tafsīr* in the

[1] *Aḥmad* 4:131

Qur'ān or Sunnah, he should refer to the statements of the Companions, who were the most knowledgeable of *Tafsīr*, for they witnessed the situations and incidents that we did not witness. They also had the deepest comprehension, the most correct knowledge, and the most righteous works. Especially the scholars and leaders among them, such as the Four Rightly Guided Khalīfahs and righteous Imāms, and 'Abdullāh bin Mas'ūd, may Allāh be pleased with them all. Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that 'Abdullāh bin Mas'ūd said, "By He other than Whom there is no God, no *Āyah* in the Book of Allāh was revealed but I have knowledge about whom and where it was revealed. Verily, if I know of a person who has more knowledge than me in the Book of Allāh that the animals can reach (by travelling on them), I will travel to meet him."

Also, among the scholars of the Companions is the great scholar, the sea of knowledge, 'Abdullāh bin 'Abbās, the cousin of the Messenger of Allāh ﷺ and the explainer of the Qur'ān, as a result of the blessing of the supplication of the Messenger of Allāh ﷺ. The Prophet ﷺ invoked Allāh for the benefit of Ibn 'Abbās,

«اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ»

«*O Allāh! Teach him Fiqh in the religion and interpretation.*»[1]

Further, Ibn Jarīr Aṭ-Ṭabari reported that 'Abdullāh bin Mas'ūd said, "Yes, Ibn 'Abbās is the interpreter of the Qur'ān." This *Ḥadīth* has an authentic chain of narrators.[2] Ibn Mas'ūd died in the thirty-second year of *Hijrah* and 'Abdullāh bin 'Abbās lived for thirty-six years after that. Hence, what do you think about the knowledge that Ibn 'Abbās collected after Ibn Mas'ūd? Al-A'mash said that Abu Wā'il said, "Ali once appointed 'Abdullāh bin 'Abbās to lead the *Ḥajj* season. Ibn 'Abbās gave a speech to the people in which he read and explained *Sūrat Al-Baqarah* (according to another narration, *Sūrat An-Nūr*) in such a way, that if the Romans, Turks and the Daylam heard him, they would have embraced Islām."[3]

[1] *Fatḥ Al-Bāri* 1:205.

[2] Aṭ-Ṭabari 1:90.

[3] Aṭ-Ṭabari 1:81.

This is why the majority of the knowledge Ismā'īl bin 'Abdur-Raḥmān As-Suddi Al-Kabīr collected in his *Tafsīr* is from these two men, Ibn Mas'ūd and Ibn 'Abbās. Yet, he sometimes mentions what they narrated of the Israelite accounts that the Messenger of Allāh ﷺ has allowed when he said,

«بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»

«Convey on my behalf, even if it is one Āyah (sentence), and narrate from the Children of Israel, as there is no sin in this. And whoever intentionally lies on me, let him assume his assured seat in the Fire.»

This *Ḥadīth* from 'Abdullāh bin Amr was collected by Al-Bukhāri (*Fatḥ Al-Bāri* 6:572). This is why when 'Abdullāh bin 'Amr had possession of two books from the People of the Scripture on the Day (battle) of the Yarmuk, he used to narrate what was in them, because of what he understood of the *Ḥadīth* that allowed this practice.

Israelite Accounts and Tales

Yet, the Israelite accounts and stories should only be used as supporting evidence, not as evidence themselves. There are three types of these accounts and tales; a kind that we are sure is authentic because we have in our religion something that testifies to its truth. The second type is what we know to be false based on what we have. The third is of neither type. Hence, we neither affirm nor deny this type, and we are allowed to narrate it, because of the *Ḥadīth* that we mentioned. The majority of these are of no religious benefit. For instance, an Israelite tale mentions the names and number of the people of the Cave *(Al-Kahf)* and the color of their dog. They also include the type of tree Moses' staff was made of, the kind of the birds Ibrāhīm brought back to life by Allāh's leave, the part of the cow the dead Israelite was struck with to resurrect him, and the kind of tree that Allāh spoke to Moses through. Such examples of things that Allāh kept unexplained in the Qur'ān do not carry any daily or religious significance for responsible adults.

The *Tafsīr* of the *Tābi'īn*

When unable to find the *Tafsīr* in the Qur'ān, the Sunnah or with the Companions, the scholars then look to the *Tafsīr* of the *Tābi'īn*, (second generation of Islām) such as Mujāhid bin Jabr, who was a wonder himself in *Tafsīr*. Muḥammad bin Isḥāq narrated that Abbān bin Ṣāliḥ said that Mujāhid said, "I reviewed the *Muṣḥaf* with Ibn 'Abbās thrice from beginning to end asking him about each and every *Āyah* in it." Also, Ibn Jarīr narrated that Ibn Abi Mulaykah said, "I saw Mujāhid asking Ibn 'Abbās about the *Tafsīr* of the Qur'ān while he was holding his tablets (papers). Ibn 'Abbās would say to him, 'Write,' until Mujāhid asked him about the entire *Tafsīr*." This is why Sufyān Ath-Thawri said, "If the *Tafsīr* reaches you from Mujāhid, then it is sufficient for you."[1]

The scholars of *Tafsīr* also include Sa'īd bin Jubayr, 'Ikrimah-the freed servant of Ibn 'Abbās, 'Aṭā' bin Abi Rabāḥ, Al-Ḥasan Al-Baṣri, Masrūq bin Al-Ajda', Sa'īd bin Al-Musayyib, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah, Aḍ-Daḥḥāk bin Muzāḥim and other scholars among the *Tābi'īn* and the following generations. The statements of these Imāms should be mentioned and referred to for *Tafsīr*. We should mention here that these scholars use a variety of meanings for some words, leading those who do not have enough knowledge to think that they conflict, and thus, they consider them opposing statements. This is not correct, for some of these scholars would use variations of the same expressions and some of them would use the precise terms. These meanings are all the same in the majority of instances, and those who have sound comprehension see this, and Allāh is the One Who guides and directs to success.

Tafsīr by mere Opinion

It is prohibited to indulge in *Tafsīr* by mere opinion. Muḥammad bin Jarīr reported that Ibn 'Abbās said that the Prophet ﷺ said,

«مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ أَوْ بِمَا لَا يَعْلَمُ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»

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[1] For this, and the previous quotes, see Aṭ-Ṭabari 1:90-91.

«*Whoever explains the Qur'ān with his opinion or with what he has no knowledge of, then let him assume his seat in the Fire.*»

At-Tirmidhi, An-Nasā'ī and Abu Dāwud also recorded this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan*".

Explaining what One has Knowledge of, Silence otherwise

The Salaf used to refrain from explaining what they had no knowledge of. For instance, Ibn Jarīr (Aṭ-Ṭabari) reported that Abu Ma'mar said that Abu Bakr Aṣ-Ṣiddīq said, "Which land will carry me and which heaven will shade me if I said about Allāh's Book that which I have no knowledge of?"[1] Ibn Jarīr also reported that Anas narrated that 'Umar bin Al-Khaṭṭāb read the *Āyah*,

﴿وَفَٰكِهَةً وَأَبًّا﴾

﴿*And fruits and Abbā (herbage, etc.)*﴾

while standing on the *Minbar*. He then said, "We know the fruit, so what is the *Abbā*?" He then said, "O 'Umar! This is exaggeration."[2] This statement means that 'Umar briefly wanted to know the exact nature of the *Abbā*, for it was evident - to him - that it is a plant that grows on earth, just as Allāh said,

﴿فَأَنۢبَتۡنَا فِيهَا حَبًّا ۝٢٧ وَعِنَبًا وَقَضۡبًا ۝٢٨﴾

﴿*And We cause therein the grain to grow. And grapes and clover plants (i.e. green fodder for the cattle)*﴾ (80:27-28).

Ibn Jarīr also recorded that Ibn Abi Mulaykah said that Ibn 'Abbās was asked about an *Āyah*, "That if any of you is asked about, he will indulge in its *Tafsīr*." without hesitation Ibn 'Abbās refused to say anything about it (meaning with his opinion). This narration has an authentic chain of narrators. He also narrated that Ibn Abi Mulaykah said, "A man asked Ibn 'Abbās about,

﴿يَوۡمٍ كَانَ مِقۡدَارُهُۥٓ أَلۡفَ سَنَةٍ﴾

﴿*One Day, the space whereof is a thousand years.*﴾

[1] Aṭ-Ṭabari 1:78.

[2] Aṭ-Ṭabari 24:229.

Ibn 'Abbās asked him, 'What is,

﴿يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿*Day the measure whereof is fifty thousand years*﴾?'

The man said, 'I only asked you to tell me.' Ibn 'Abbās said, 'They are two Days that Allāh has mentioned in His Book and He has better knowledge of them.' He disliked commenting on the Book of Allāh when he had no knowledge about it."

Al-Layth narrated that Yaḥyā bin Sa'īd said that Sa'īd bin Al-Musayyib used to talk about what he knows of the Qur'ān (Aṭ-Ṭabari 1:86). Also, Ayyūb, Ibn 'Awn and Hishām Ad-Dastuwā'ī narrated that Muḥammad bin Sīrīn said, "I asked 'Ubaydah (meaning, As-Salmani) about an *Āyah* of the Qur'ān and he said, "Those who had knowledge about the circumstances surrounding revelation of the Qur'ān have perished. So fear Allāh and seek the right way." Ash-Sha'bi narrated that Masrūq said, "Avoid *Tafsīr*, because it is narration related to Allāh."[1]

These authentic narrations from the Companions and the Imāms of the Salaf (righteous ancestors) testify to their hesitation to indulge in the *Tafsīr* of what they have no knowledge of. As for those who speak about what they have linguistic and religious knowledge of, then there is no sin in this case. Hence, the scholars and the Imāms, including the ones we mentioned, issued statements of *Tafsīr* and spoke about what they had knowledge of, but avoided what they had no knowledge of. Refraining from indulging in what one has no knowledge of is required of everyone, just as everyone is required to convey the knowledge that they have when they are asked. Allāh said,

﴿لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

﴿*To make it known and clear to mankind, and not to hide it*﴾ (3:187).

Also, a *Ḥadīth* narrated through several chains of narrators says,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

[1] Aṭ-Ṭabari 1 :86, for these quotes.

«*Whoever is asked about knowledge that he knows but hid it, will be tied with a muzzle made of fire on the Day of Resurrection*.»[1]

The Makkan and Madīnan *Sūrahs*

Ḥammām narrated that Qatādah said, "*Sūrahs: Al-Baqarah (2), Al 'Imrān (3), An-Nisā' (4), Al-Mā'idah (5), Barā'ah (9), Ar-Ra'd (13), An-Naḥl (16), Al-Ḥajj (22), An-Nūr (24), Al-Aḥzāb (33), Muḥammad (47), Al-Fatḥ (48), Al-Ḥujurāt (49), Ar-Raḥmān (55), Al-Ḥadīd (57), Al-Mujādilah (58), Al-Ḥashr (59), Al-Mumtaḥanah (60), Aṣ-Ṣaff (61), Al-Jumu'ah (62), Al-Munāfiqūn (63), At-Taghābun (64), Aṭ-Ṭalāq (65),*

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ﴾

﴾*O Prophet! Why do you forbid (for yourself)*﴿ to *Āyah* number ten, and also

﴿إِذَا زُلْزِلَتِ﴾

﴾*When is shaken*﴿ (99:1), and,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ﴾

﴾*When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies)*﴿ (110:1) in the Qur'ān were revealed in Al-Madīnah. The rest were revealed in Makkah."

The Number of the Qur'ānic *Ayāt*

As for the count of *Āyāt* of the Glorious Qur'ān, these are at least six thousand. There is a difference of opinion over this count; some said the number is six thousand, while some added two hundred and four *Āyāt* and some added fourteen. Also, some added two hundred and nineteen, while some others added two hundred and twenty-five or twenty-six. Furthermore, others added two hundred and thirty-six, as Abu 'Amr Ad-Dāni said in his book, *Al-Bayān*.

The Number of Words and the Letters of the Qur'ān

As for the number of the words and the letters of the Glorious Qur'ān, Al-Faḍl bin Shādhān said that 'Aṭā' bin Yasār

[1] Aḥmad, At-Tirmidhi, and others.

said they are, "Seventy-seven thousand, four hundred and thirty-nine words."

As for the number of letters of the Qur'ān, 'Abdullāh bin Kathīr said that Mujāhid said, "This is our count of the letters in the Qur'ān: three hundred twenty-one thousand one hundred and eighty letters." Further, Al-Faḍl said that 'Aṭā' bin Yasār said that the Qur'ān has, "Three hundred twenty-three thousand and fifteen letters." In addition, Salām Abu Muḥammad Al-Ḥamāni said, "Al-Ḥajjāj gathered the readers (of the Qur'ān), those who memorized it, and the scribes, and he asked them, 'Tell me about the entire Qur'ān, how many letters does it consist of?' They said, 'We counted three hundred forty thousand seven hundred and forty letters.'"

Dividing the Qur'ān into Parts

Al-Ḥajjāj then said, "Tell me where the middle is." They found that the middle is at Allāh's statement,

﴿وَلْيَتَلَطَّفْ﴾

﴿*And let him be careful*﴾ in *Sūrat Al-Kahf* (18:19) while the third is at the hundredth *Āyah* in *Sūrat Barā'ah* (9). The second third ends at the hundredth or the hundred and first *Āyah* of *Sūrat Ash-Shu'arā* (26), and the last third ends at the end of the Qur'ān. The seventh ends at the end of Allāh's statement,

﴿فَمِنْهُم مَّنْ ءَامَنَ بِهِ وَمِنْهُم مَّن صَدَّ﴾

﴿*Of them were (some) who believed in him (Muḥammad ﷺ), and of them were (some) who averted their faces*﴾ (4:55).

The second seventh ends at last letter of His statement in *Sūrat Al-A'rāf* (7:147),

﴿حَبِطَتْ﴾

﴿*Then will be lost*﴾ The third seventh ends at Allāh's statement in *Sūrat Ar-Ra'd* (13: 35),

﴿أُكُلُهَا﴾

﴿*Its provision.*﴾ The fourth at the end of His statement in *Sūrat Al-Ḥajj* (22:34),

﴿جَعَلْنَا مَنسَكًا﴾

﴿*We have appointed religious ceremonies.*﴾ The fifth seventh ends at Allāh's statement in *Sūrat Al-Aḥzāb* (33:36),

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ﴾

﴿*It is not for a believer, man or woman*﴾. The sixth seventh ends at Allāh's statement in *Sūrat Al-Fatḥ* (48:6)

﴿الظَّآنِّينَ بِاللَّهِ ظَنَّ السَّوْءِ﴾

﴿*Who think evil thoughts about Allāh.*﴾

The last seventh ends at the end of the Qur'ān.

Salām bin Muḥammad then said, "We learned these facts in four months." Some people said that Al-Ḥajjāj used to read one fourth of the Qur'ān each night. We should mention that the first fourth ends at the end of *Sūrat Al-An'am* (6), the second at,

﴿وَلْيَتَلَطَّفْ﴾

﴿*And let him be careful*﴾ *Sūrat Al-Kahf* (18:19), the third at the end of *Az-Zumar* (39) and the last fourth at the end of the Qur'ān. Ash-Shaykh Abu 'Amr Ad-Dāni said in his book, *Al-Bayān*, that there is a difference of opinion over all of these statements. Allāh knows best.

The *Juzu'* or Chapter of the Qur'ān

As for the chapters of the Qur'ān, there are thirty well-known *Juzu'*, which are used in the various schools and so forth. We mentioned the *Ḥadīth* that the Companions used to divide the Qur'ān by *Juzu's* - not *Sūrahs* - This *Ḥadīth* is recorded in the *Musnad* of Imām Ahmad, *Sunan* of Abu Dāwud and by Ibn Mājah, that Aws bin Ḥudhayfah said that he asked the Companions of the Messenger of Allāh ﷺ during his lifetime about how they used to divide the Qur'ān. They said, "A third, a fifth, a seventh, a ninth, one-eleventh, one-thirteenth and the *Mufaṣṣal* until the end."[1]

The Meaning of *Sūrah*

There is a difference of opinion about the meaning of the word '*Sūrah*' - chapter - and what it is derived from. It was

[1] Aḥmad, Abu Dāwud, and Ibn Mājah.

said that '*Sūrah*' means elevation and height.

An-Nābighah - a renowned poet from the pre-Islāmic era - said (when he was praising a king),

'Do you realize that Allāh has given you such a *Sawrah*, that every other king remains far below it?'

Furthermore, *Sūrah* implies that the reader is moving from one stage to another. It was also said that *Sūrah* means height, just like walls that surround cities. It was said that *Sūrah* was called as such because it is a part of the Qur'ān, as compared to the word *Asār*, which is in reference to whatever remains in the pot. Therefore, in this case, the origin of the word was altered so that the word now reads *Sūrah*. It was also said that *Sūrah* was called such because it is complete and perfect, as the Arabs used to call the perfect camel a *Sūrah*. I say that the word *Sūrah* means collecting or surrounding parts - or the *Āyāt* in this case, just as the wall that surrounds the city, surrounds its homes and buildings. The plural for the word *Sūrah* is *Sūwār*, *Sūwarāt* and *Sūrāt*.

The Meaning of *Āyah*

The *Āyah* is the sign - or pause - that separates the speech before and after, meaning that the *Āyah* is separate from its preceding and following sentences. Allāh said,

﴿إِنَّ ءَايَةَ مُلْكِهِۦ﴾

﴿*The sign of His kingdom*﴾ (2:248).

It was also said that it was called '*Āyah*', meaning, 'a wonder', because mankind is unable to produce something like it. The plurals for *Āyah* are *Āyy*, *Āyāt* and *Āyāy*.

The Meaning of *Kalimah*

As for the word *Kalimah*, it means 'one word', which might consist of two letters such as *Ma* and *La*. The *Kalimah* might also contain more than ten letters such as,

﴿لَيَسْتَخْلِفَنَّهُمْ﴾

﴿*Layastakhlifannahum* ﴾(24:55),

﴿أَنُلْزِمُكُمُوهَا﴾

﴿*Anulzimukumuha*﴾ (11:28) and,

﴿فَأَسْقَيْنَٰكُمُوهُ﴾

﴿*Fa-Asqaynakumuh*﴾. (15:22) Also, a *Kalimah* might constitute an entire *Āyah*, such as

﴿وَٱلْفَجْرِ﴾

﴿*Wal-Fajr*﴾ (89:1)

﴿وَٱلضُّحَىٰ﴾

﴿*Wad-Ḍuḥā*﴾ (93:1) and,

﴿وَٱلْعَصْرِ﴾

﴿*Wal-'Aṣr*﴾ (103:1).

Further, the scholars of Kufah said that each of *'Alif Lām Mīm, Ṭa Ha, Yasīn, Ḥa Mīm* is a *Kalimah*. In addition, Abu 'Amr Ad-Dāni said, "I know of only one *Āyah* that is one word, that is, Allāh's statement,

﴿مُدْهَآمَّتَانِ﴾

﴿*Mudhāmmatān*﴾ in *Sūrat Ar-Raḥmān* (55:64)."

Does the Qur'ān contain non-Arabic Words?

Al-Qurṭubi said, "There is a consensus that the Qur'ān does not contain any non-Arabic expressions. The scholars also agree that there are some non-Arabic names in the Qur'ān, such as *Ibrāhīm* (Abraham), *Nūḥ* (Noah) and *Lūṭ*. They disagree over whether there is anything in it that is exclusively not Arabic, whereas Al-Baqillāni and Aṭ-Ṭabari rejected this notion, saying, 'What the Qur'ān contains of non-Arabic terms is shared between various languages.'"

The *Tafsīr* of *Sūrat Al-Fātiḥah* (Chapter 1)

Which was revealed in Makkah

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سُورَةُ الفَاتِحَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ﴿٧﴾

The Meaning of *Al-Fātiḥah* and its Various Names

This *Sūrah* is called *Al-Fātiḥah*, that is, the Opener of the Book, the *Sūrah* with which prayers are begun. It is also called, *Umm Al-Kitāb* (the Mother of the Book), according to the majority of the scholars. In an authentic *Ḥadīth* recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

«*Al-Ḥamdu lillāhi Rabbil-'Ālamīn is the Mother of the Qur'ān, the Mother of the Book, and the seven repeated Ayāt of the Glorious Qur'ān.*»

It is also called *Al-Ḥamd* and *Aṣ-Ṣalāh*, because the Prophet ﷺ said that his Lord said,

«قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَإِذَا قَالَ الْعَبْدُ: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ،

قَالَ اللهُ: حَمِدَنِي عَبْدِي»

«'The prayer (i.e., Al-Fātiḥah) is divided into two halves between Me and My servants.' When the servant says, 'All praise is due to Allāh, the Lord of existence,' Allāh says, 'My servant has praised Me.'»[1]

Al-Fātiḥah was called the *Ṣalāh*, because reciting it is a condition for the correctness of *Ṣalāh* - the prayer. *Al-Fātiḥah* was also called *Ash-Shifā'* (the Cure).

It is also called *Ar-Ruqyah* (remedy), since in the *Ṣaḥīḥ*, there is the narration of Abu Sa'īd telling the the story of the Companion who used *Al-Fātiḥah* as a remedy for the tribal chief who was poisoned. Later, the Messenger of Allāh ﷺ said to a Companion,

«وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ»

«How did you know that it is a Ruqyah?»[2]

Al-Fātiḥah was revealed in Makkah as Ibn 'Abbās, Qatādah and Abu Al-'Āliyah stated. Allāh said,

﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى﴾

﴾*And indeed, We have bestowed upon you the seven Mathānī*﴿ (seven repeatedly recited verses), (i.e. *Sūrat Al-Fātiḥah*) (15:87).[3] Allāh knows best.

How many *Ayāt* does *Al-Fātiḥah* contain?

There is no disagreement over the view that *Al-Fātiḥah* contains seven *Ayāt*. According to the majority of the reciters of Al-Kūfah, a group of the Companions, the *Tābi'īn*, and a number of scholars from the successive generations, the *Bismillāh* is a separate *Āyah* in its beginning. We will mention this subject again soon, if Allāh wills, and in Him we trust.

The Number of Words and Letters in *Al-Fātiḥah*

The scholars say that *Al-Fātiḥah* consists of twenty-five words, and that it contains one hundred and thirteen letters.

[1] At-Tirmidhi, *Tuḥfat Al-Aḥwadhi* 8:283.

[2] *Fatḥ Al-Bāri* 4:529.

[3] That is, because this *Āyah*, which refers to *Al-Fātiḥah*, was itself revealed in Makkah.

The Reason it is called *Umm Al-Kitāb*

In the beginning of the Book of *Tafsīr*, in his *Ṣaḥīḥ*, Al-Bukhāri said; "It is called *Umm Al-Kitāb*, because the Qur'ān starts with it and because the prayer is started by reciting it."[1] It was also said that it is called *Umm Al-Kitāb*, because it contains the meanings of the entire Qur'ān. Ibn Jarīr said, "The Arabs call every comprehensive matter that contains several specific areas an *Umm*. For instance, they call the skin that surrounds the brain, *Umm Ar-Ra's*. They also call the flag that gathers the ranks of the army an *Umm*." He also said, "Makkah was called *Umm Al-Qurā*, (the Mother of the Villages) because it is the grandest and the leader of all villages. It was also said that the earth was made starting from Makkah."[2]

Further, Imām Aḥmad recorded that Abu Hurayrah narrated about *Umm Al-Qur'ān* that the Prophet ﷺ said,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ»

«It is Umm Al-Qur'ān, the seven repeated (verses) and the Glorious Qur'ān.»[3]

Also, Abu Ja'far, Muḥammad bin Jarīr Aṭ-Ṭabari recorded Abu Hurayrah saying that the Messenger of Allāh said about *Al-Fātiḥah*,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي»

«It is Umm Al-Qur'ān, Al-Fātiḥah of the Book (the Opener of the Qur'ān) and the seven repeated (verses).»[4]

Virtues of *Al-Fātiḥah*

Imām Aḥmad bin Ḥanbal recorded in the *Musnad* that Abu Sa'īd bin Al-Mu'allā said, "I was praying when the Prophet ﷺ called me, so I did not answer him until I finished the prayer. I then went to him and he said, «*What prevented you from coming?*» I said, 'O Messenger of Allāh ! I was praying.' He said, «*'Didn't Allāh say*»,

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[1] *Fatḥ Al-Bāri* 8:6.

[2] Aṭ-Ṭabari 1:107.

[3] Aḥmad 2:448.

[4] Aṭ-Ṭabari 1:107.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

﴾O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?﴿

He ﷺ then said,

«لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»

«*I will teach you the greatest Sūrah in the Qur'ān before you leave the Masjid.*» He held my hand and when he was about to leave the *Masjid*, I said, 'O Messenger of Allāh! You said: I will teach you the greatest *Sūrah* in the Qur'ān.' He said, «*Yes.*»

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ۝٢﴾

«*Al-Ḥamdu lillāhi Rabbil-'Ālamīn*»"

«نَعَمْ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ»

«*It is the seven repeated (verses) and the Glorious Qur'ān that I was given.*»"[1]

Al-Bukhāri,[2] Abu Dāwud, An-Nasā'ī and Ibn Majah[3] also recorded this *Ḥadīth*.

Also, Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ went out while Ubayy bin Ka'b was praying and said, «*O Ubayy!*» Ubayy did not answer him. The Prophet ﷺ said, «*O Ubayy!*» Ubayy prayed faster then went to the Messenger of Allāh ﷺ saying, 'Peace be unto you, O Messenger of Allāh!' He said, «*Peace be unto you. O Ubayy, what prevented you from answering me when I called you?*» He said, 'O Messenger of Allāh! I was praying.' He said, «*Did you not read among what Allāh has sent down to me,*»

﴿ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

﴾Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?﴿

He said, 'Yes, O Messenger of Allāh! I will not do it again.' the Prophet ﷺ said,

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[1] Aḥmad 4:211.

[2] *Fatḥ Al-Bāri* 8:6, 271.

[3] Abu Dāwud 2:150, An-Nasā'ī 2:139, and Ibn Mājah 2:1244.

«أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزِلْ لَا فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلُهَا؟»

«*Would you like me to teach you a Sūrah the likes of which nothing has been revealed in the Tawrāh, the Injīl, the Zabūr (Psalms) or the Furqān (the Qur'ān)?*»

He said, 'Yes, O Messenger of Allāh!' The Messenger of Allāh ﷺ said, «*I hope that I will not leave through this door until you have learned it.*» He (Ka'b) said, 'The Messenger of Allāh held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allāh ! What is the *Sūrah* that you have promised to teach me?' He said, «*What do you read in the prayer.*» Ubayy said, 'So I recited *Umm Al-Qur'ān* to him.' He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا إِنَّهَا السَّبْعُ الْمَثَانِي»

«*By Him in Whose Hand is my soul! Allāh has never revealed in the Tawrāh, the Injīl, the Zabūr or the Furqān a Sūrah like it. It is the seven repeated verses that I was given.*»?"

Also, At-Tirmidhi recorded this *Hadīth* and in his narration, the Prophet ﷺ said,

«إِنَّهَا مِنَ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِيتُهُ»

«*It is the seven repeated verses and the Glorious Qur'ān that I was given.*» At-Tirmidhi then commented that this *Hadīth* is *Hasan Sahīh*.[1]

There is a similar *Hadīth* on this subject narrated from Anas bin Mālik[2] Further, 'Abdullāh, the son of Imām Ahmad, recorded this *Hadīth* from Abu Hurayrah from Ubayy bin Ka'b, and he mentioned a longer but similar wording for the above *Hadīth*.[3] In addition, At-Tirmidhi and An-Nasā'ī recorded this *Hadīth* from Abu Hurayrah from Ubayy bin Ka'b who said that the Messenger of Allāh ﷺ said,

[1] Ahmad 2:412, *Tuhfat Al-Ahwadhi* 8:283.
[2] Al-Hākim 1:560.
[3] Ahmad 2:357 and 5:114.

«مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ»

«Allāh has never revealed in the Tawrāh or the Injīl anything similar to Umm Al-Qur'ān. It is the seven repeated verses and it is divided into two halves between Allāh and His servant.»

This is the wording reported by An-Nasā'ī. At-Tirmidhi said that this *Ḥadīth* is *Ḥasan Gharīb*.[1]

Also, Imām Aḥmad recorded that Ibn Jābir said, "I went to the Messenger of Allāh ﷺ after he had poured water (for purification) and said, 'Peace be unto you, O Messenger of Allāh!' He did not answer me. So I said again, 'Peace be unto you, O Messenger of Allāh!' Again, he did not answer me, so I said again, 'Peace be unto you, O Messenger of Allāh!' Still he did not answer me. The Messenger of Allāh ﷺ went while I was following him, until he arrived at his residence. I went to the *Masjid* and sat there sad and depressed. The Messenger of Allāh ﷺ came out after he performed his purification and said, *«Peace and Allāh's mercy be unto you, peace and Allāh's mercy be unto you, peace and Allāh's mercy be unto you.»* He then said, *«O 'Abdullāh bin Jābir! Should I inform you of the best Sūrah in the Qur'ān?»* I said, 'Yes, O Messenger of Allāh!' He said, *«Read, 'All praise be to Allāh, the Lord of the existence,' until you finish it.»*"[2] This *Ḥadīth* has a good chain of narrators.

Some scholars relied on this *Ḥadīth* as evidence that some *Ayāt* and *Sūrahs* have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'ān, Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said, "Once, we were on a journey when a female servant came and said, 'The leader of this area has been poisoned and our people are away. Is there a healer among you?' Then a man whose healing expertise did not interest us stood for her, he read a *Ruqyah* for him, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him, 'You know of a (new) *Ruqyah*, or did you do this before?' He said, 'I only used *Umm Al-Kitāb* as *Ruqyah*.' We

[1] *Tuḥfat Al-Aḥwadhi* 8:553 and An-Nasā'ī in *Al-Kubrā* 1:318.

[2] Aḥmad 4:177 and *Al-Muwaṭṭa* 1:84.

said, 'Do not do anything further until we ask the Messenger of Allāh.' When we went back to Al-Madīnah we mentioned what had happened to the Prophet ﷺ. The Prophet ﷺ said,

«وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ»

«*Who told him that it is a Ruqyah? Divide (the sheep) and reserve a share for me.*»'[1]

Also, Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his *Sunan* that Ibn 'Abbās said, "While Jibrīl (Gabriel) was with the Messenger of Allāh ﷺ, he heard a noise from above. Jibrīl lifted his sight to the sky and said, 'This is a door in heaven being open, and it has never been opened before now.' An angel descended from that door and came to the Prophet ﷺ and said, 'Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given: the Opening of the Book and the last (three) *Ayāt* of *Sūrat Al-Baqarah.* You will not read a letter of them, but will gain its benefit.' " This is the wording collected by An-Nasā'ī (*Al-Kubrā* 5:12) and Muslim recorded similar wording (1:554).

Al-Fātiḥah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا أُمَّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ»

«*Whoever performs any prayer in which he did not read Umm Al-Qur'ān, then his prayer is incomplete.*» He said it thrice.

Abu Hurayrah was asked, "[When] we stand behind the Imām?" He said, "Read it to yourself, for I heard the Messenger of Allāh ﷺ say,

« قَالَ اللّٰهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾، قَالَ اللهُ: حَمِدَنِي عَبْدِي وَإِذَا قَالَ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾، قَالَ اللهُ: أَثْنَىٰ عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾، قَالَ اللهُ: مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، قَالَ: هٰذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ

[1] *Fatḥ Al-Bāri* 8:671.

ٱلْمُسْتَقِيمَ ○ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ، قَالَ اللهُ: هٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ»

«Allāh, the Exalted, said, 'I have divided the prayer (Al-Fātiḥah) into two halves between Myself and My servant, and My servant shall have what he asks for.'

If he says,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴾All praise and thanks be to Allāh, the Lord of existence.﴿

Allāh says, 'My servant has praised Me.' When the servant says,

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾

﴾The Most Gracious, the Most Merciful.﴿

Allāh says, 'My servant has glorified Me.' When he says,

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾

﴾The Owner of the Day of Recompense.﴿

Allāh says, 'My servant has glorified Me,' or 'My servant has related all matters to Me.' When he says,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴾You (alone) we worship, and You (alone) we ask for help.﴿

Allāh says, 'This is between Me and My servant, and My servant shall acquire what he sought.' When he says,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾

﴾Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray﴿,

Allāh says, 'This is for My servant, and My servant shall acquire what he asked for.'»."

These are the words of An-Nasā'ī, while both Muslim and An-Nasā'ī collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what

he asked for."[1]

Explaining this *Hadīth*

The last *Hadīth* used the word [*Salāh*] 'prayer' in reference to reciting the Qur'ān, (*Al-Fātihah* in this case) just as Allāh said in another *Āyah*,

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾

﴿And offer your Salāh (prayer) neither aloud nor in a low voice, but follow a way between.﴾

meaning, with your recitation of the Qur'ān, as the *Sahīh* related from Ibn 'Abbās.[2] Also, in the last *Hadīth*, Allāh said, "I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for." Allāh next explained the division that involves reciting *Al-Fātihah*, demonstrating the importance of reciting the Qur'ān during the prayer, which is one of the prayer's greatest pillars. Hence, the word 'prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'ān. Similarly, the word 'recite' was used where prayer is meant, as demonstrated by Allāh's statement,

﴿وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿And recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾ in reference to the *Fajr* prayer. The Two *Sahīhs* recorded that the angels of the night and the day attend this prayer.[3]

Reciting *Al-Fātihah* is required in Every *Rak'ah* of the Prayer

All of these facts testify to the requirement that reciting the Qur'ān (*Al-Fātihah*) in the prayer is required, and there is a consensus between the scholars on this ruling. The *Hadīth* that we mentioned also testifies to this fact, for the Prophet ﷺ said,

[1] Muslim 1:296, and An-Nasā'i in *Al-Kubrā* 5:11,12.
[2] *Fath Al-Bāri* 8:257
[3] *Fath Al-Bāri* 8:251 and Muslim 1:439.

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ»

«Whoever performs any prayer in which he did not recite Umm Al-Qur'ān, his prayer is incomplete.»[1]

Also, the Two *Ṣaḥīḥs* recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no prayer for whoever does not recite the Opening of the Book.»[2]

Also, the *Ṣaḥīḥs* of Ibn Khuzaymah and Ibn Ḥibbān recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تُجْزِئُ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِأُمِّ الْقُرْآنِ»

«The prayer during which Umm Al-Qur'ān is not recited is invalid.»[3]

There are many other *Ḥadīths* on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imām and those praying behind him, is required in every prayer, and in every *Rak'ah*.

The *Tafsīr* of *Isti'ādhah* (seeking Refuge)

Allāh said,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

﴾Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them). And if an evil whisper comes to you from Shayṭān (Satan), then seek refuge with Allāh. Verily, He is Hearing, Knowing﴿ (7:199-200),

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

﴾Repel evil with that which is better. We are Best-Acquainted

[1] Aḥmad 2:250.
[2] *Fatḥ Al-Bāri* 2:276 and Muslim 1:295.
[3] Ibn Khuzaymah 1:248, and Ibn Ḥibbān 3:139.

with things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayātīn (devils). And I seek refuge with You, My Lord! lest they should come near me."﴿ (23:96-98) and,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ٣٤ وَمَا يُلَقَّىٰهَآ
إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ٣٥ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٦﴾

﴾*Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend. But none is granted it except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytān tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allāh. Verily, He is the Hearing, the Knowing.*﴿ (41:34-36)

These are the only three *Ayāt* that carry this meaning. Allāh commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter. He also commanded that we seek refuge from the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Ādam due to the vicious enmity and hatred he has always had towards man's father, Ādam. Allāh said,

﴿يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ﴾

﴾*O Children of Ādam! Let not Shaytān deceive you, as he got your parents [Ādam and Hawwā' (Eve)] out of Paradise*﴿ (7:27),

﴿إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ﴾

﴾*Surely, Shaytān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire*﴿ (35:6) and,

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴾*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Ẓālimūn (polytheists, and wrongdoers, etc)*﴿ (18:50).

The devil assured Ādam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

﴿فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾﴾

﴾*"By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islāmic Monotheism)."*﴿ (38:82-83)

Also, Allāh said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ
آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ
مُشْرِكُونَ ﴿١٠٠﴾﴾

﴾*So when you [want to] recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Satan), and those who join partners with Him.*﴿ (16:98-100).

Seeking Refuge before reciting the Qur'ān

Allāh said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾﴾

﴾*So when you [want to] recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one).*﴿

meaning, before you recite the Qur'ān. Similarly, Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَوٰةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ﴾

﴾*When you intend to offer Aṣ-Ṣalāh (the prayer), wash your faces and your hands (forearms)*﴿ (5:6)

meaning, before you stand in prayer, as evident by the *Ḥadīths* that we mentioned. Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "When the Messenger of Allāh ﷺ would

stand up in prayer at night, he would start his prayer with the *Takbīr* (saying "*Allāhu Akbar*"; Allāh is Greater) and would then supplicate,

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

«All praise is due to You, O Allāh, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.»

He ﷺ would then say thrice,

«لَا إِلَهَ إِلَّا اللهُ» ثَلَاثًا

«There is no deity worthy of worship except Allāh,».

He ﷺ would then say,

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«I seek refuge with Allāh, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.»."

The four collectors of the *Sunan* recorded this *Hadīth*, which At-Tirmidhi considered the most famous *Hadīth* on this subject.[1]

Abu Dāwud and Ibn Mājah recorded that Jubayr bin Muṭ'im said that his father said, "When the Messenger of Allāh ﷺ started the prayer, he said,

«اللهُ أَكْبَرُ كَبِيرًا - ثَلَاثًا - الْحَمْدُ للهِ كَثِيرًا - ثَلَاثًا - سُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا - ثَلَاثًا - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«Allāh is the Greater, truly the Greatest (thrice); all praise is due to Allāh always (thrice); and all praise is due to Allāh day and night (thrice). O Allāh! I seek refuge with You from the cursed Satan, from his Hamz, Nafkh and Nafth.»."

'Amr said, "The *Hamz* means asphyxiation, the *Nafkh* means arrogance, and the *Nafth* means poetry."[2] Also, Ibn Mājah recorded that 'Ali bin Al-Mundhir said that Ibn Fuḍayl narrated that 'Aṭā' bin As-Sā'ib said that Abu 'Abdur-Raḥmān

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[1] Aḥmad 3:69, Abu Dāwud 1:490, *Tuḥfat Al-Aḥwadhi* 2:47, An-Nasā'ī 2:132, and Ibn Mājah.

[2] Abu Dāwud 1:486 and Ibn Mājah 1:265.

As-Sulami said that Ibn Mas'ūd said that the Prophet ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«O Allāh! I seek refuge with You from the cursed devil, from his Hamz, Nafkh and Nafth.»

He said, "The *Hamz* means death, the *Nafkh* means arrogance, and the *Nafth* means poetry."[1]

Seeking Refuge with Allāh when One is Angry

In his *Musnad*, Al-Ḥāfiẓ Abu Ya'lā Aḥmad bin 'Ali bin Al-Muthannā Al-Mawṣili reported that Ubayy bin Ka'b said, "Two men disputed with each other in the presence of the Messenger of Allāh ﷺ and the nose of one of them became swollen because of extreme anger. The Messenger of Allāh ﷺ said,

«إِنِّي لَأَعْلَمُ شَيْئًا لَوْ قَالَهُ لَذَهَبَ عَنْهُ مَا يَجِدُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I know of some words that if he said them, what he feels will go away, 'I seek refuge with Allāh from the cursed Satan.'»"

An-Nasā'ī also recorded this *Ḥadīth* in his book, *Al-Yawm wal-Laylah*.[2]

Al-Bukhāri recorded that Sulaymān bin Ṣurad said, "Two men disputed in the presence of the Prophet ﷺ while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger. The Prophet ﷺ said,

«إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I know of a statement which if he said it, will make what he feels disappear, 'I seek refuge with Allāh from the cursed Satan.'»

They said to the man, 'Do you not hear what the Messenger of Allāh is saying?' He said, 'I am not insane.'" Also, Muslim, Abu Dāwud and An-Nasā'i recorded this *Ḥadīth*.[3]

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[1] Ibn Mājah 1:266.

[2] An-Nasā'ī in *Al-Kubrā*, no. 10233.

[3] *Fatḥ Al-Bāri* 6:388, Muslim 4:2015, Abu Dāwud 5:140 and An-Nasā'ī in *Al-Kubrā*.

There are many other *Ḥadīths* about seeking refuge with Allāh. One can find this subject in the books on supplication and the virtues of righteous, good deeds.

Is the *Isti'ādhah* (seeking Refuge) required?

The majority of the scholars state that reciting the *Isti'ādhah* (in the prayer and when reciting the Qur'ān) is recommended and not required, and therefore, not reciting it does not constitute a sin. However, Ar-Rāzi recorded that 'Aṭā' bin Abi Rabāḥ said that the *Isti'ādhah* is required in the prayer and when one reads the Qur'ān. In support of 'Aṭā's statement, Ar-Rāzi relied upon the apparent meaning of the *Āyah*,

﴿فَاسْتَعِذْ﴾

﴿Then seek refuge.﴾

He said that the *Āyah* contains a command that requires implementation. Also, the Prophet ﷺ always said the *Isti'ādhah*. In addition, the *Isti'ādhah* wards off the evil of Satan, which is neccessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allāh from the cursed devil." Then this will suffice.

Virtues of the *Isti'ādhah*

The *Isti'ādhah* cleanses the mouth from the foul speech that it has indulged in. It also purifies the mouth and prepares it to recite the speech of Allāh. Further, the *Isti'ādhah* entails seeking Allāh's help and acknowledging His ability to do everything. The *Isti'ādhah* also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allāh alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy. There are three *Āyāt* in the Qur'ān that affirm this fact. Also, Allāh said,

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

﴿Verily, My servants (i.e. the true believers of Islāmic Monotheism) – you have no authority over them. And sufficient is your Lord as a Guardian.﴾ (17:65).

We should state here that the believers, whom the human

enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits. Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided. Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see. The *Isti'ādhah* is a form of drawing closer to Allāh and seeking refuge with Him from the evil of every evil creature.

What does *Isti'ādhah* mean?

Isti'ādhah means, "I seek refuge with Allāh from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from." Indeed, only Allāh is able to prevent the evil of Satan from touching the son of Ādam. This is why Allāh allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allāh required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil. This meaning is reiterated in only three *Āyāt* in the Qur'ān. Allāh said in *Sūrat Al-A'rāf*,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ١٩٩﴾

﴾*Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).*﴿ (7:199)

This is about dealing with human beings. He then said in the same *Sūrah*,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠﴾

﴾*And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is Hearing, Knowing (7: 200).*﴿

Allāh also said in *Sūrat Al-Mu'minūn*,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ٩٦ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ٩٧ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ٩٨﴾

﴿*Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek refuge with You, My Lord! lest they should come near me." (23:96-98).*﴾

Further, Allāh said in *Sūrat As-Sajdah,*

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ
وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا
يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾﴾

﴿*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shayṭān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the Hearing, the Knowing*﴾ (41:34-36).

Why the Devil is called *Shayṭān*

In the Arabic language, *Shayṭān* is derived from *Shaṭana,* which means the far thing. Hence, the *Shayṭān* has a different nature than mankind, and his sinful ways are far away from every type of righteousness. It was also said that *Shayṭān* is derived from *Shāṭa,* (literally 'burned'), because it was created from fire. Some scholars said that both meanings are correct, although they state that the first meaning is more plausible. Further, Siybawayh (the renowned Arab linguistic) said, "The Arabs say, 'So-and-so has *Tashayṭan,*' when he commits the act of the devils. If *Shayṭān* was derived from *Shāṭa,* they would have said, *Tashayyaṭa* (rather than *Tashayṭan*)." Hence, *Shayṭān* is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the *Jinns* and mankind a '*Shayṭān*'. Allāh said,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا﴾

﴾*And so We have appointed for every Prophet enemies – Shayāṭīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)*﴿ (6:112).

In addition, the *Musnad* by Imām Aḥmad records that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَا أَبَا ذَرٍّ تَعَوَّذْ بِاللهِ مِنْ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ»

«*O Abu Dharr! Seek refuge with Allāh from the devils of mankind and the Jinns.*»

Abu Dharr said, "I asked him ﷺ, 'Are there human devils?' He said, «*Yes.*»"[1] Furthermore, it is recorded in *Ṣaḥīḥ Muslim* that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ»

«*The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutrah, i.e. a barrier).*»

Abu Dharr said, "I said, 'What is the difference between the black dog and the red or yellow dog?' He said,

«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»

«*The black dog is a devil.*»."[2]

Also, Ibn Jarīr Aṭ-Ṭabari recorded that 'Umar bin Al-Khaṭṭāb once rode a *Berthawn* (huge camel) which started to proceed arrogantly. 'Umar kept striking the animal, but the animal kept walking in an arrogant manner. 'Umar dismounted the animal and said, "By Allāh! You have carried me on a *Shayṭān*. I did not come down from it until after I had felt something strange in my heart." This *Ḥadīth* has an authentic chain of narrators.[3]

The Meaning of *Ar-Rajīm*

Ar-Rajīm means, being expelled from all types of righteousness. Allāh said,

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[1] Aḥmad 5:178.

[2] Muslim 1:365.

[3] Aṭ-Ṭabari 1:111.

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَـٰبِيحَ وَجَعَلْنَـٰهَا رُجُومًا لِّلشَّيَـٰطِينِ﴾

﴾And indeed We have adorned the nearest heaven with lamps, and We have made such lamps Rujuman (as missiles) to drive away the Shayāṭīn (devils)﴿ (67:5).

Allāh also said,

﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَـٰنٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ﴿١٠﴾﴾

﴾Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness﴿ (37:6-10).

Further, Allāh said,

﴿وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّـٰهَا لِلنَّـٰظِرِينَ ﴿١٦﴾ وَحَفِظْنَـٰهَا مِن كُلِّ شَيْطَـٰنٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ﴿١٨﴾﴾

﴾And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every Shayṭān Rajīm (outcast Shayṭān). Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.﴿ (15:16-18).

There are several similar *Āyāt*. It was also said that *Rajīm* means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts. The first meaning is more popular and accurate.

Bismillāh is the First *Āyah* of *Al-Fātiḥah*

The Companions started the Book of Allāh with *Bismillāh*:

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ﴿١﴾﴾

﴾1. In the Name of Allāh, the Most Gracious, the Most Merciful.﴿

The scholars also agree that *Bismillāh* is a part of an *Āyah*

in *Sūrat An-Naml* (chapter 27). They disagree over whether it is a separate *Āyah* before every *Sūrah*, or if it is an *Āyah*, or a part of an *Āyah*, included in every *Sūrah* where the *Bismillāh* appears in its beginning. Ad-Dāraquṭni also recorded a *Ḥadīth* from Abu Hurayrah from the Prophet ﷺ that supports this *Ḥadīth* by Ibn Khuzaymah. Also, similar statements were attributed to 'Ali, Ibn 'Abbās and others.[1]

The opinion that *Bismillāh* is an *Āyah* of every *Sūrah*, except *Al-Barā'ah* (chapter 9), was attributed to (the Companions) Ibn 'Abbās, Ibn 'Umar, Ibn Az-Zubayr, Abu Hurayrah and 'Ali. This opinion was also attributed to the *Tābi'īn*: 'Aṭā', Ṭāwūs, Sa'īd bin Jubayr, Makḥūl and Az-Zuhri. This is also the view of 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Aḥmad bin Ḥanbal, (in one report from him) Isḥāq bin Rāhwayh and Abu 'Ubayd Al-Qāsim bin Salām. On the other hand, Mālik, Abu Ḥanīfah and their followers said that *Bismillāh* is not an *Āyah* in *Al-Fātiḥah* or any other *Sūrah*. Dāwud said that it is a separate *Āyah* in the beginning of every *Sūrah*, not part of the *Sūrah* itself, and this opinion was also attributed to Aḥmad bin Ḥanbal.

Basmalah aloud in the Prayer

As for *Basmalah* aloud during the prayer, those who did not agree that it is a part of *Al-Fātiḥah*, state that the *Basmalah* should not be aloud. The scholars who stated that *Bismillāh* is a part of every *Sūrah* (except chapter 9) had different opinions; some of them, such as Ash-Shāfi'ī, said that one should recite *Bismillāh* with *Al-Fātiḥah* aloud. This is also the opinion of many among the Companions, the *Tābi'īn* and the Imāms of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās, Mu'āwiyah, 'Umar and 'Ali - according to Ibn 'Abdul-Barr and Al-Bayhaqi. Also, the Four Khalīfahs - as Al-Khaṭīb reported - were said to have held this view although the report from them is contradicted. The *Tābi'īn* scholars who gave this *Tafsīr* include Sa'īd bin Jubayr, 'Ikrimah, Abu Qilābah, Az-Zuhri, 'Ali bin Al-Ḥasan, his son Muḥammad, Sa'īd bin Al-Musayyib, 'Aṭā', Ṭāwūs, Mujāhid, Sālim, Muḥammad bin Ka'b

[1] Ad-Dāraquṭni 1:303 and 306.

Al-Quraẓi, Abu Bakr bin Muḥammad bin 'Amr bin Ḥazm, Abu Wā'il, Ibn Sīrīn, Muḥammad bin Al-Munkadir, 'Ali bin 'Abdullāh bin 'Abbās, his son Muḥammad, Nāfi' the freed slave of Ibn 'Umar, Zayd bin Aslam, 'Umar bin 'Abdul-Azīz, Al-Azraq bin Qays, Ḥabīb bin Abi Thābit, Abu Ash-Sha'thā', Makḥūl and 'Abdullāh bin Ma'qil bin Muqarrin. Also, Al-Bayhaqi added 'Abdullāh bin Ṣafwān, and Muḥammad bin Al-Ḥanafiyyah to this list. In addition, Ibn 'Abdul-Barr added 'Amr bin Dīnār.

The proof that these scholars relied on is that, since *Bismillāh* is a part of *Al-Fātiḥah*, it should be recited aloud like the rest of *Al-Fātiḥah*. Also, An-Nasā'i recorded in his *Sunan*, Ibn Ḥibbān and Ibn Khuzaymah in their *Ṣaḥīḥs* and Al-Ḥākim in the *Mustadrak*, that Abu Hurayrah once performed the prayer and recited *Bismillāh* aloud. After he finished the prayer, he said, "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allāh ﷺ." Ad-Dāraquṭni, Al-Khaṭīb and Al-Bayhaqi graded this *Ḥadīth Ṣaḥīḥ*[1] Furthermore, in *Ṣaḥīḥ Al-Bukhāri* it is recorded that Anas bin Mālik was asked about the recitation of the Prophet ﷺ. He said, "His recitation was unhurried." He then demonstrated that and recited, while lengthening the recitation of *Bismillāh Ar-Raḥmān Ar-Rahīm*,[2] Also, in the *Musnad* of Imām Aḥmad, the *Sunan* of Abu Dāwud, the *Ṣaḥīḥ* of Ibn Ḥibbān and the *Mustadrak* of Al-Ḥākim - it is recorded that Umm Salamah said, "The Messenger of Allāh used to distinguish each *Āyah* during his recitation,

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ٱلرَّحْمَٰنِ
ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴾In the Name of Allāh, the Most Gracious, the Most Merciful. All praise and thanks be to Allāh, the Lord of all that exists, the Most Gracious, the Most Merciful. The Owner of the Day of Recompense.﴿"

Ad-Dāraquṭni graded the chain of narration for this *Ḥadīth*

[1] An-Nasā'ī 2:134, Ibn Khuzaymah 1:251, Ibn Ḥibbān 3:143, Al-Ḥākim 1:232, Ad-Dāraquṭni 1:305, Al-Khaṭīb and Al-Bayhaqi 2:46.

[2] *Fatḥ Al-Bāri* 8:709.

Ṣaḥīḥ.[1] Furthermore, Imām Abu 'Abdullāh Ash-Shāfi'ī and Al-Ḥākim in his *Mustadrak*, recorded that Mu'āwiyah led the prayer in Al-Madīnah and did not recite the *Bismillāh*. The Muhājirin who were present at that prayer criticized that. When Mu'āwiyah led the following prayer, he recited the *Bismillāh* aloud.[2]

The *Ḥadīths* mentioned above provide sufficient proof for the opinion that the *Bismillāh* is recited aloud. As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the *Bismillāh* should not be recited aloud in the prayer, and this is the established practice of the Four Khalīfahs, as well as 'Abdullāh bin Mughaffal and several scholars among the *Tābi'īn* and later generations. It is also the *Madhhab* (view) of Abu Ḥanīfah, Ath-Thawri and Aḥmad bin Ḥanbal.

Imām Mālik stated that the *Bismillāh* is not recited aloud or silently. This group based their view upon what Imām Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ used to start the prayer by reciting the *Takbīr* (*Allāhu Akbar;* Allāh is Greater) and then recite,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

﴾All praise and thanks be to Allāh, the Lord of all that exists.﴿ (Ibn Abi Ḥātim 1:12).

Also, the Two *Ṣaḥīḥs* recorded that Anas bin Mālik said, "I prayed behind the Prophet ﷺ, Abu Bakr, 'Umar and 'Uthmān and they used to start their prayer with,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

﴾All praise and thanks be to Allāh, the Lord of all that exists.﴿

Muslim added, "And they did not mention,

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ۝١﴾

﴾In the Name of Allāh, the Most Gracious, the Most Merciful﴿

[1] Aḥmad 6:302, Abu Dāwud 4:294, Ibn Khuzaymah 1:248, Al-Ḥākim 2:231, Ad-Dāraquṭni 1:307.

[2] *Musnad Al-Imām Ash-Shāfi'ī* 1:80, Al-Ḥākim 1:233.

whether in the beginning or the end of the recitation."[1] Similar is recorded in the *Sunan* books from 'Abdullāh bin Mughaffal, may Allāh be pleased with him.[2]

These are the opinions held by the respected Imāms, and their statements are similar in that they agree that the prayer of those who recite *Al-Fātiḥah* aloud or in secret is correct. All the favor is from Allāh.

The Virtue of *Al-Fātiḥah*

Imām Aḥmad recorded in his *Musnad*, that a person who was riding behind the Prophet ﷺ said, "The Prophet's animal tripped, so I said, 'Cursed *Shayṭān*.' The Prophet ﷺ said,

«لَا تَقُلْ: تَعِسَ الشَّيْطَانُ، فَإِنَّكَ إِذَا قُلْتَ: تَعِسَ الشَّيْطَانُ، تَعَاظَمَ وَقَالَ: بِقُوَّتِي صَرَعْتُهُ، وَإِذَا قُلْتَ: بِاسْمِ اللهِ تَصَاغَرَ حَتَّى يَصِيرَ مِثْلَ الذُّبَابِ»

«*Do not say, 'Cursed Shayṭān,' for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.' When you say, 'Bismillāh,' Satan will become as small as a fly.*»[3]

Further, An-Nasā'i recorded in his book *Al-Yawm wal-Laylah*, and also Ibn Marduwyah in his *Tafsīr* that Usāmah bin 'Umayr said, "I was riding behind the Prophet..." and he mentioned the rest of the above *Ḥadīth*. The Prophet ﷺ said in this narration,

«لَا تَقُلْ هٰكَذَا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالْبَيْتِ، وَلٰكِنْ قُلْ: بِسْمِ اللهِ، فَإِنَّهُ يَصْغَرُ حَتَّى يَكُونَ كَالذُّبَابَةِ».

«*Do not say these words, because then Satan becomes larger; as*

[1] *Fatḥ Al-Bāri* 2:265, and Muslim 1:299. We should state that Al-Ḥāfiz Ibn Ḥajar Al-Asqalāni said in his book *Bulūgh Al-Marām*, "Aḥmad, An-Nasā'ī and Ibn Khuzaymah recorded this wording (for the *Ḥadīth* above): 'They did not recite ﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ ﴿*In the Name of Allāh, the Most Gracious, the Most Merciful*﴾ aloud.' In another narration by Ibn Khuzaymah, 'They used to recite it silently.' This is the meaning intended (by the *Ḥadīth* recorded by Muslim)."

[2] At-Tirmidhi no. 244.

[3] Aḥmad 5:59.

large as a house. Rather, say, 'Bismillāh,' because Satan then becomes as small as a fly. »[1]

This is the blessing of reciting *Bismillāh*.

***Basmalah* is recommended before performing any Deed**

Basmalah (reciting *Bismillāh*) is recommended before starting any action or deed. For instance, *Basmalah* is recommended before starting a *Khutbah* (speech).

The *Basmalah* is also recommended before one enters the place where he wants to relieve himself, there is a *Ḥadīth* concerning this practice.[2] Further, *Basmalah* is recommended at the beginning of ablution, for Imām Aḥmad and the *Sunan* compilers recorded that Abu Hurayrah, Sa'īd bin Zayd and Abu Sa'īd narrated from the Prophet ﷺ,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ»

«*There is no valid ablution for he who did not mention Allāh's Name in it.*»[3]

This *Ḥadīth* is *Ḥasan* (good). Also, the *Basmalah* is recommended before eating, for Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to 'Umar bin Abi Salamah while he was a child under his care,

«قُلْ بِسْمِ اللهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

«*Say Bismillāh, eat with your right hand and eat from whatever is next to you.*»[4]

Some of the scholars stated that *Basmalah* before eating is obligatory. *Basmalah* before having sexual intercourse is also recommended. The Two *Ṣaḥīḥs* recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

[1] An-Nasā'ī in *Al-Kubrā* 6:142.

[2] *'Awn Al-Ma'būd* (the explanation of *Sunan Abu Dāwūd*) 1:6

[3] Aḥmad 3:41, Abu Dāwud 1:75, *Tuḥfat Al-Aḥwadhi* 1:115, An-Nasā'ī 1:61, and Ibn Mājah 1:140

[4] Muslim 3:1600.

«*If anyone of you before having sexual relations with his wife says, 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that child.*»[1]

The Meaning of "Allāh"

Allāh is the Name of the Lord, the Exalted. It is said that Allāh is the Greatest Name of Allāh, because it is referred to when describing Allāh by the various attributes. For instance, Allāh said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ
الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾

﴾*He is Allāh, beside Whom Lā ilāha illa Huwa (none has the right to be worshipped but He) the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allāh, beside Whom Lā ilāha illa Huwa, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above all that they associate as partners with Him. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the Wise*﴿ (59:22-24).

Hence, Allāh mentioned several of His Names as Attributes for His Name Allāh. Similarly, Allāh said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

﴾*And (all) the Most Beautiful Names belong to Allāh, so call on Him by them*﴿ (7:180), and,

﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

[1] *Fath Al-Bāri* 9:136, Muslim 2:1058.

﴾Say (O Muhammad ﷺ:) "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names."﴿ (17:110)

Also, the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

«Allāh has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.»[1]

These Names were mentioned in a *Ḥadīth* recorded by At-Tirmidhi[2] and Ibn Mājah, and there are several differences between these two narrations.

The Meaning of *Ar-Raḥmān Ar-Raḥīm* - the Most Gracious, the Most Merciful

Ar-Raḥmān and Ar-Raḥīm are two names derived from *Ar-Raḥmah* (the mercy), but Raḥmān has more meanings that pertain to mercy than Ar-Raḥīm. There is a statement by Ibn Jarīr that indicates that there is a consensus on this meaning. Further, Al-Qurṭubi said, "The proof that these names are derived (from *Ar-Raḥmah*), is what At-Tirmidhi recorded - and graded *Ṣaḥīḥ* from 'Abdur-Raḥmān bin 'Awf that he heard the Messenger of Allāh ﷺ say,

«قَالَ اللهُ تَعَالَى: أَنَا الرَّحْمٰنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا اسْمًا مِنِ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا قَطَعْتُهُ»

«Allāh the Exalted said, 'I Am Ar-Raḥmān. I created the Raḥam (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.'»[3]

He then said, "This is a text that indicates the derivation." He then said, "The Arabs denied the name Ar-Raḥmān, because of their ignorance about Allāh and His attributes."

Al-Qurṭubi said, "It was said that both Ar-Raḥmān and Ar-Raḥīm have the same meaning, such as the words *Nadmān*

[1] *Fatḥ Al-Bāri* 11:218, Muslim 4:2062.

[2] *Tuḥfat Al-Aḥwadhi* 9:480, and Ibn Mājah 2:1269.

[3] *Tuḥfat Al-Aḥwadhi* 6:33

and *Nadīm*, as Abu 'Ubayd has stated. Abu 'Ali Al-Fārisi said, 'Ar-Raḥmān, which is exclusively for Allāh, is a name that encompasses every type of mercy that Allāh has. Ar-Raḥīm is what effects the believers, for Allāh said,

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴾*And He is ever Raḥīm (merciful) to the believers.*﴿' (33:43)

Also, Ibn 'Abbās said - about Ar-Raḥmān and Ar-Raḥīm, 'They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).' "[1]

Ibn Jarīr said; As-Surri bin Yaḥyā At-Tamīmi narrated to me that 'Uthmān bin Zufar related that Al-'Azrami said about Ar-Raḥmān and Ar-Raḥīm, "He is Ar-Raḥmān with all creation and Ar-Raḥīm with the believers."[2] Hence. Allāh's statements,

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَٰنُ﴾

﴾*Then He rose over (Istawā) the Throne (in a manner that suits His majesty), Ar-Raḥmān*﴿ (25:59),﴿ and,

﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ۝٥﴾

﴾*Ar-Raḥmān (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His majesty).*﴿ (20:5)

Allāh thus mentioned the *Istawā* - rising over the Throne - along with His Name Ar-Raḥmān, to indicate that His mercy encompasses all of His creation. Allāh also said,

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴾*And He is ever Raḥīm (merciful) to the believers*﴿, thus encompassing the believers with His Name Ar-Raḥīm. They said, "This testifies to the fact that Ar-Raḥmān carries a broader scope of meanings pertaining to the mercy of Allāh with His creation in both lives. Meanwhile, Ar-Raḥīm is exclusively for the believers." Yet, we should mention that there is a supplication that reads,

«رَحْمٰنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا»

«*The Raḥmān and the Raḥīm of this life and the Hereafter*»

[1] *Tafsīr Al-Qurṭubi* 1:105.

[2] Aṭ-Ṭabari 1:127.

Allāh's Name Ar-Raḥmān is exclusively His. For instance, Allāh said,

﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

﴿Say (O Muḥammad ﷺ): "Invoke Allāh or invoke Ar-Raḥmān (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names﴾ (17:110),﴾ and,

﴿وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ﴾

﴿And ask (O Muḥammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint ālihah (gods) to be worshipped besides Ar-Raḥmān (Most Gracious, Allāh)?"﴾ (43:45).

Further, when Musaylimah the Liar called himself the *Raḥmān* of Yamamah, Allāh made him known by the name 'Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as 'the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allāh first mentioned His Name - Allāh - that is exclusively His and described this Name by Ar-Raḥmān, which no one else is allowed to use, just as Allāh said,

﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

﴿Say (O Muḥammad ﷺ): "Invoke Allāh or invoke Ar-Raḥmān (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names."﴾ (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by *Ar-Raḥmān.*

As for Allāh's Name Ar-Raḥīm, Allāh has described others by it. For instance, Allāh said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴿Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided) for the believers (he ﷺ is) kind (full of pity), and Raḥīm

(merciful)﴾ (9:128).

Allāh has also described some of His creation using some of His other Names. For instance, Allāh said,

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا﴾

﴾*Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer (Samī') and seer (Baṣīr) (76:2).*

In conclusion, there are several of Allāh's Names that are used as names for others besides Allāh. Further, some of Allāh's Names are exclusive for Allāh alone, such as Allāh, Ar-Raḥmān, Al-Khāliq (the Creator), Ar-Rāziq (the Sustainer), and so forth.

Hence, Allāh started the *Tasmiyah* (meaning, 'In the Name of Allāh, Most Gracious Most Merciful') with His Name, Allāh, and described Himself as Ar-Raḥmān, (Most Gracious) which is softer and more general than Ar-Raḥīm. The most honorable Names are mentioned first, just as Allāh did here.

A *Ḥadīth* narrated by Umm Salamah stated that the recitation of the Messenger of Allāh ﷺ was slow and clear, letter by letter,

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴾*In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense*﴾ (1:1-4).

And this is how a group of scholars recite it. Others connected the recitation of the *Tasmiyah* to *Al-Ḥamd.*

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢﴾

﴾*2. Al-Ḥamd be to Allāh, the Lord of all that exists.*﴾

The Meaning of *Al-Ḥamd*

Abu Ja'far bin Jarīr said, "The meaning of

﴿ٱلْحَمْدُ لِلَّهِ﴾

﴾*Al-Ḥamdu Lillāh*﴿ (all praise and thanks be to Allāh) is: all thanks are due purely to Allāh, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allāh's innumerable favors and bounties, that only He knows the amount of. Allāh's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allāh also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allāh for these favors from beginning to end."[1]

Further, Ibn Jarīr commented on the *Āyah*,

﴾الْحَمْدُ لِلَّهِ﴿

﴾*Al-Ḥamdu Lillāh*﴿, that it means, "A praise that Allāh praised Himself with, indicating to His servants that they too should praise Him, as if Allāh had said, 'Say: All thanks and praise is due to Allāh.' It was said that the statement,

﴾الْحَمْدُ لِلَّهِ﴿

﴾*All praise and thanks be to Allāh*﴿, entails praising Allāh by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allāh,' he will be thanking Him for His favors and bounties."[2]

The Difference between Praise and Thanks

Ḥamd is more general, in that it is a statement of praise for one's characteristics, or for what he has done. Thanks are given for what was done, not merely for characteristics.

The Statements of the Salaf about *Al-Ḥamd*

Ḥafṣ mentioned that 'Umar said to 'Ali, "We know *Lā ilaha illallāh, Subḥān Allāh* and *Allāhu Akbar*. What about *Al-Ḥamdu Lillāh*?" 'Ali said, "A statement that Allāh liked for

[1] Aṭ-Ṭabari 1:135.

[2] Aṭ-Ṭabari 1:137.

Himself, was pleased with for Himself and He likes that it be repeated."[1] Also, Ibn 'Abbās said, "*Al-Ḥamdu Lillāh* is the statement of appreciation. When the servant says *Al-Ḥamdu Lillāh*, Allāh says, 'My servant has praised Me." Ibn Abi Ḥātim recorded this *Ḥadīth*.[2]

The Virtues of *Al-Ḥamd*

Imām Aḥmad bin Ḥanbal recorded that Al-Aswad bin Sarī' said, "I said, 'O Messenger of Allāh! Should I recite to you words of praise for My Lord, the Exalted, that I have collected?' He said,

«أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ»

«*Verily, your Lord likes Al-Ḥamd.*»"

An-Nasā'ī also recorded this *Ḥadīth*.[3] Furthermore, Abu 'Īsā At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded that Mūsā bin Ibrāhīm bin Kathīr related that Ṭalḥah bin Khirāsh said that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الذِّكْرِ لَا إِلٰهَ إِلَّا اللهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ للهِ»

«*The best Dhikr (remembering Allāh) is Lā ilaha illallāh and the best supplication is Al-Ḥamdu Lillāh.*»

At-Tirmidhi said that this *Ḥadīth* is *Ḥasan Gharīb*. [4] Also, Ibn Mājah recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ للهِ، إِلَّا كَانَ الَّذِي أَعْطَى أَفْضَلَ مِمَّا أَخَذَ»

«*No servant is blessed by Allāh and says,'Al-Ḥamdu Lillāh', except that what he was given is better than that which he has himself acquired.*»[5]

Further, in his *Sunan*, Ibn Mājah recorded that Ibn 'Umar

[1] At-Tabari. 1:15.

[2] Ibid. 1:13.

[3] Aḥmad 3:435, and An-Nasā'ī in *Al-Kubrā* 4:416.

[4] *Tuḥfat Al-Aḥwadhi* 9:324, An-Nasā'ī in *Al-Kubrā* 6:208, Ibn Mājah 2:1249.

[5] Ibn Mājah 2:1250

said that the Messenger of Allāh ﷺ said,

«إِنَّ عَبْدًا مِنْ عِبَادِ اللهِ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَعَضَلَتْ بِالْمَلَكَيْنِ فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا فَصَعِدَا إِلَى اللهِ فَقَالَا: يَا رَبَّنَا إِنَّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا، قَالَ اللهُ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ إِنَّهُ قَالَ: لَكَ الْحَمْدُ يَا رَبِّ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللهُ لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيهِ بِهَا.»

«A servant of Allāh once said, 'O Allāh! Yours is the Ḥamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' The two angels were confused as to how to write these words. They ascended to Allāh and said, 'O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.' Allāh said while having more knowledge in what His servant has said, 'What did My servant say?' They said, 'He said, 'O Allāh! Yours is the Ḥamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' Allāh said to them, 'Write it as My servant has said it, until he meets Me and then I shall reward him for it.»[1]

Al before *Ḥamd* encompasses all Types of Thanks and Appreciation for Allāh

The letters *Alif* and *Lām* before the word *Ḥamd* serve to encompass all types of thanks and appreciation for Allāh, the Exalted. A *Ḥadīth* stated,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ»

«O Allāh! All of Al-Ḥamd is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You.»[2]

[1] Ibn Mājah 2:1249.

[2] *At-Targhīb wat-Tarhīb* 2:253.

The Meaning of *Ar-Rabb*, the Lord

Ar-Rabb is the owner who has full authority over his property. *Ar-Rabb*, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allāh. When it is alone, the word *Rabb* is used only for Allāh. As for other than Allāh, it can be used to say *Rabb Ad-Dār*, the master of such and such object. Further, it was reported that *Ar-Rabb* is Allāh's Greatest Name.

The Meaning of *Al-'Ālamīn*

Al-'Ālamīn is plural for *'Ālam*, which encompasses everything in existence except Allāh. The word *'Ālam* is itself a plural word, having no singular form. The *'Ālamīn* are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an *'Ālam*. Al-Farrā' and Abu 'Ubayd said, "*'Ālam* includes all that has a mind, the *Jinns*, mankind, the angels and the devils, but not the animals." Also, Zayd bin Aslam and Abu Muḥayṣin said, *'Ālam* includes all that Allāh has created with a soul." Further, Qatādah said about,

﴿رَبِّ ٱلْعَـٰلَمِينَ﴾

﴾*The Lord of the 'Ālamīn*﴿, "Every type of creation is an *'Ālam*." Az-Zajjāj also said, "*Ālam* encompasses everything that Allāh created, in this life and in the Hereafter." Al-Qurṭubi commented, "This is the correct meaning, that the *'Ālam* encompasses everything that Allāh created in both worlds. Similarly, Allāh said,

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَـٰلَمِينَ ۝٢٣ قَالَ رَبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ﴾

﴾*Fir'awn (Pharaoh) said: "And what is the Lord of the 'Ālamīn?" Mūsā (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty"*﴿ (26:23-24).

Why is the Creation called *'Ālam*?

'Ālam is derived from *'Ālāmah*, that is because it is a sign testifying to the existence of its Creator and to His Oneness."[1]

[1] Al-Qurṭubi 1:139.

﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝٣﴾

﴾*3. Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful)*﴿. Allāh said next,

﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾

﴾*Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful)*﴿ We explained these Names in the *Basmalah*. Al-Qurṭubi said, "Allāh has described Himself by 'Ar-Raḥmān, Ar-Raḥīm' after saying 'the Lord of the *Ālamīn*', so His statement here includes a warning, and then an encouragement. Similarly, Allāh said,

﴿نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ۝٤٩ وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ۝٥٠﴾

﴾*Declare (O Muḥammad ﷺ) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴿ (15:49-50)[1] Allāh said,

﴿إِنَّ رَبَّكَ سَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمُۢ﴾

﴾*Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*﴿ (6:165)

Hence, *Rabb* contains a warning while *Ar-Raḥmān Ar-Raḥīm* encourages. Further, Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ»

«*If the believer knew what punishment Allāh has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allāh has, none will lose hope of earning His earning.*»[2]

﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ ۝٤﴾

﴾*4. The Owner of the Day of Recompense.*﴿

Indicating Sovereignty on the Day of Judgment

Allāh mentioned His sovereignty of the Day of Resurrection,

[1] Ibid.

[2] Muslim 4:2109.

but this does not negate His sovereignty over all other things. For Allāh mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allāh only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. Similarly, Allāh said,

﴿يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ٣٨﴾

﴾*The Day that Ar-Rūḥ (Jibrīl (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.*﴿ (78:38),

﴿وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴾*And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps.*﴿(20:108), and,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ١٠٥﴾

﴾*On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed*﴿ (11:105).

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "Allāh says, 'On that Day, no one owns anything that they used to own in the world.'"

The Meaning of *Yawm Ad-Dīn*

Ibn 'Abbās said, "*Yawm Ad-Dīn* is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allāh will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons."[1] In addition, several other Companions, *Tābi'īn* and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the *Āyah*.

Allāh is Al-Mālik (King or Owner)

Allāh is the True Owner (Mālik) (of everything and everyone). Allāh said,

[1] Ibn Abi Ḥātim 1:19.

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ﴾

﴾*He is Allāh, beside Whom Lā ilāha illa Huwa, the King, the Holy, the One free from all defects*﴿ (59:23).

Also, the Two *Ṣaḥīḥs* recorded Abu Hurayrah saying that the Prophet ﷺ said,

«أَخْنَعُ اسْمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمْلَاكِ وَلَا مَالِكَ إِلَّا اللهُ»

«*The most despicable name to Allāh is a person who calls himself the king of kings, while there are no owners except Allāh.*»[1]

Also the Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«يَقْبِضُ اللهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«*(On the Day of Judgement) Allāh will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?'*»[2]

Also, in the the Glorious Qur'ān;

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

﴾*Whose is the kingdom this Day? Allāh's, the One, the Irresistible.*﴿(40:16).

As for calling someone other than Allāh a king in this life, then it is done as a figure of speech. For instance, Allāh said,

﴿إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا﴾

﴾*Indeed Allāh appointed Ṭālūt (Saul) as a king over you.*﴿ (2:247),

﴿وَكَانَ وَرَآءَهُم مَّلِكٌ﴾

﴾*As there was a king behind them*﴿(18:79), and,

﴿إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا﴾

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[1] *Fatḥ Al-Bārī* 1:604 and Muslim 3:1688.

[2] *Fatḥ Al-Bārī* 13:404 and Muslim 4:2148.

﴾*When He made Prophets among you, and made you kings*﴿ (5:20). Also, the Two *Ṣaḥīḥs* recorded,

«مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَّةِ»

«*Just like kings reclining on their thrones*»[1]

The Meaning of *Ad-Dīn*

Ad-Dīn means the reckoning, the reward or punishment. Similarly, Allāh said,

﴿يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ﴾

﴾*On that Day Allāh will pay them the (Dīnahum) recompense (of their deeds) in full*﴿ (24:25), and,

﴿أَإِنَّا لَمَدِينُونَ﴾

﴾*Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?*﴿ (37:53). A *Ḥadīth* stated,

«الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ»

«*The wise person is he who reckons himself and works for (his life) after death.*»[2]

meaning, he holds himself accountable. Also, 'Umar said, "Hold yourself accountable before you are held accountable, weigh yourselves before you are weighed, and be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

﴾*That Day shall you be brought to Judgement, not a secret of yours will be hidden*﴿ (69:18)."

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

﴾*5. You we worship, and You we ask for help.*﴿ (1:5)

The Linguistic and Religious Meaning of *'Ibādah*

Linguistically, *'Ibādah* means subdued. For instance, a road

[1] *Fatḥ Al-Bārī* 6:89 and Muslim 3:1518.

[2] Ibn Mājah 2:1423.

is described as *Mu'abbadah*, meaning, 'paved'. In religious terminology, *'Ibādah* implies the utmost love, humility and fear.

The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

"You...", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the Salaf said, *Al-Fātiḥah* is the secret of the Qur'ān, while these words are the secret of *Al-Fātiḥah*,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥﴾

﴾5. You we worship, and You we ask for help from.﴿

The first part is a declaration of innocence from *Shirk* (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allāh alone. This meaning is reiterated in various instances in the Qur'ān. For instance, Allāh said,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

﴾So worship Him (O Muḥammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.﴿ (11:123),

﴿قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴾Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust."﴿ (67:29),

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ٩﴾

﴾(He alone is) the Lord of the east and the west; Lā ilāha illā Huwa (none has the right to be worshipped but He). So take Him alone as Wakīl (Disposer of your affairs)﴿, (73:9), and,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥﴾

﴾You we worship, and You we ask for help from﴿.

We should mention that in this *Āyah*, the type of speech here changes from the third person to direct speech by using the *Kāf* in the statement *Iyyāka* (You). This is because after the servant praised and thanked Allāh, he stands before Him,

addressing Him directly;

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴾You we worship, and You we ask for help from﴿.

Al-Fātiḥah indicates the Necessity of praising Allāh. It is required in every Prayer.

The beginning of *Sūrat Al-Fātiḥah* contains Allāh's praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites *Al-Fātiḥah*, if he is able. The Two *Ṣaḥīḥs* recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no valid prayer for whoever does not recite Al-Fātiḥah of the Book.»[1]

Also, it is recorded in *Ṣaḥīḥ Muslim* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللّٰهُ تَعَالَى : قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، إِذَا قَالَ الْعَبْدُ: ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ، قَالَ اللهُ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ٱلرَّحْمَٰنِ ٱلرَّحِيمِ، قَالَ اللهُ: أَثْنَىٰ عَلَيَّ عَبْدِي فَإِذَا قَالَ: مَٰلِكِ يَوْمِ ٱلدِّينِ، قَالَ اللهُ: مَجَّدَنِي عَبْدِي، وَإِذَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، قَالَ: هٰذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ، قَالَ: هٰذَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

«Allāh said, 'I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.' When the servant says,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴾All praise and thanks be to Allāh, the Lord of all that exists.﴿,

[1] *Fatḥ Al-Bārī* 2:276 and Muslim 1:295.

Allāh says, 'My servant has praised Me.' When the servant says,

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾

﴿The Most Gracious, the Most Merciful﴾, Allāh says, 'My servant has praised Me.' When the servant says,

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾﴾

﴿The Owner of the Day of Recompense﴾, Allāh says, 'My servant has glorified Me.' If the servant says,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

﴿You we worship, and You we ask for help﴾, Allāh says, 'This is between Me and My servant, and My servant shall have what he asked.' If the servant says,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾﴾

﴿Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray﴾, Allāh says, 'This is for My servant, and My servant shall have what he asked.'»[1]

Tawḥīd Al-Ulūhiyyah

Aḍ-Ḍaḥḥāk narrated that Ibn 'Abbās said,

﴿إِيَّاكَ نَعْبُدُ﴾

﴿You we worship﴾ means, "It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord, and none else.

Tawḥīd Ar-Rubūbiyyah

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

﴿And You we ask for help from﴾, to obey you and in all of our affairs."[2] Further, Qatādah said that the *Āyah*,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

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[1] Muslim 1:297.

[2] Ibn Abi Ḥātim 1:19.

﴾*You we worship, and You we ask for help from*﴿ "Contains Allāh's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs."[1] Allāh mentioned,

﴾إِيَّاكَ نَعْبُدُ﴿

﴾*You we worship*﴿ before,

﴾وَإِيَّاكَ نَسْتَعِينُ﴿

﴾*And You we ask for help from*﴿, because the objective here is the worship, while Allāh's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allāh knows best.

Allāh called His Prophet ﷺ an *'Abd*

Allāh called His Messenger ﷺ an *'Abd* (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the *Isrā'* (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions. Allāh said,

﴾الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ﴿

﴾*All praise and thanks be to Allāh, Who has sent down to His servant (Muḥammad ﷺ) the Book (the Qur'ān)*﴿ (18:1),

﴾وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ﴿

﴾*And when the servant of Allāh (Muḥammad ﷺ) stood up invoking Him (his Lord – Allāh in prayer)*﴿, (72:19) and,

﴾سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا﴿

﴾*Glorified (and Exalted) be He (Allāh) (above all that they associate with Him) Who took His servant (Muḥammad ﷺ) for a journey by night*﴿ (17:1).

Encouraging the Performance of the Acts of Worship during Times of Distress

Allāh also recommended that His Prophet ﷺ resort to acts of worship during times when he felt distressed because of the

[1] Ibid. 1:20.

disbelievers who defied and denied him. Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

﴾Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e. death)﴿ (15:97-99).

Why Praise was mentioned First

Since the praise of Allāh, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allāh said,

«فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

«One half for Myself and one half for My servant, and My servant shall have what he asked.»

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying.

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾﴾

﴾Guide us to the straight path.﴿

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allāh recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

﴿رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

﴾My Lord! Truly, I am in need of whatever good that You bestow on me!﴿ (28:24).

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nūn said,

﴿لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ﴾

﴾Lā ilāhā illā Anta (none has the right to be worshipped but You (O Allāh)), Glorified (and Exalted) be You (above all that

they associate with You)! Truly, I have been of the wrongdoers﴾ (21:87).

Further, one may praise Him without mentioning what he needs.

The Meaning of Guidance mentioned in the *Sūrah*

The guidance mentioned in the *Sūrah* implies being directed and guided to success. Allāh said,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦﴾

﴾*Guide us to the straight path*﴿ meaning guide, direct, lead and grant us the correct guidance. Also,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ ۝١٠﴾

﴾*And shown him the two ways (good and evil)?*﴿ (90:10), means, 'We explained to him the paths of good and evil.' Also, Allāh said,

﴿اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴾*He (Allāh) chose him (as an intimate friend) and guided him to a straight path*﴿ (16:121), and,

﴿فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ﴾

﴾*And lead them on to the way of flaming Fire (Hell)*﴿ (37:23). Similarly, Allāh said,

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴾*And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path*﴿ (42:52), and,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا﴾

﴾*All praise and thanks be to Allāh, Who has guided us to this*﴿ (7:43),

meaning, guided us and directed us and qualified us for this end - Paradise.

The Meaning of *Aṣ-Ṣirāṭ Al-Mustaqīm*, the Straight Path.

As for the meaning of *Aṣ-Ṣirāṭ Al-Mustaqīm*, Imām Abu Ja'far

Aṭ-Ṭabari said, "The *Ummah* agreed that *Ṣirāṭ Al-Mustaqīm*, is the clear path without branches, according to the language of the Arabs. For instance, Jarīr bin 'Aṭiyah Al-Khaṭafi said in a poem, 'The Leader of the faithful is on a path that will remain straight even though the other paths are crooked." Aṭ-Ṭabari also stated that, "There are many evidences to this fact." Aṭ-Ṭabari then proceeded, "The Arabs use the term, *Ṣirāṭ* in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The straight path mentioned in the Qur'ān refers to Islām.[1]

Imām Aḥmad recorded in his *Musnad* that An-Nawwās bin Sam'ān said that the Prophet ﷺ said,

«ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَي الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: يَاأَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُّوا، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ فَالصِّرَاطُ: الْإِسْلَامُ وَالسُّورَانِ: حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

«Allāh has set an example: a Ṣirāṭ (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the Ṣirāṭ who heralds, 'O people! Stay on the path and do not deviate from it.' Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors, 'Woe unto you! Do not open it, for if you open it you will pass through.' The straight path is Islām, the two walls are Allāh's set limits, while the doors resemble what Allāh has prohibited. The caller on the gate of the Ṣirāṭ is the Book of Allāh, while the caller above the Ṣirāṭ is Allāh's admonishment in the heart of every Muslim.»[2]

[1] Aṭ-Ṭabari 1:170.

[2] Aḥmad 4:182.

The Faithful ask for and abide by Guidance

If someone asks, "Why does the believer ask Allāh for guidance during every prayer and at other times, while he is already properly guided? Has he not already acquired guidance?"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allāh would not have directed him to invoke Him to acquire the guidance. The servant needs Allāh the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allāh's permission. Therefore, Allāh directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success. Indeed, the happy person is he whom Allāh guides to ask of Him. This is especially the case if a person urgently needs Allāh's help day or night. Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

﴾O you who believe! Believe in Allāh, and His Messenger (Muḥammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)﴿ (4:16).

Therefore, in this *Āyah* Allāh commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith. Also, Allāh commanded His believing servants to proclaim,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ٨﴾

﴾Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.﴿ (3:8). Hence,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ٦﴾

﴾Guide us to the straight way﴿ means, "Make us firm on the path of guidance and do not allow us to deviate from it."

﴿صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾

﴾7. The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray﴿.

We mentioned the *Hadīth* in which the servant proclaims,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦﴾

﴾Guide us to the straight way﴿ and Allāh says, "This is for My servant, and My servant shall acquire what he asks for." Allāh's statement.

﴿صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

﴾The way of those upon whom You have bestowed Your grace﴿ defines the path. 'Those upon whom Allāh has bestowed His grace' are those mentioned in *Sūrat An-Nisā'* (chapter 4), when Allāh said,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ۝٦٩ ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ۝٧٠﴾

﴾And whoever obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His grace, the Prophets, the Ṣiddiqīn (the truly faithful), the martyrs, and the righteous. And how excellent these companions are! Such is the bounty from Allāh, and Allāh is sufficient to know﴿ (4:69-70).

Allāh's statement,

﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

﴾Not (the way) of those who earned Your anger, nor of those who went astray ﴿

meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allāh and His Messengers. They are the people who adhere to Allāh's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allāh is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those

who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allāh asserted that the two paths He described here are both misguided when He repeated the negation 'not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why 'anger' descended upon the Jews, while being described as 'led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources. This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allāh said about the Jews,

﴿مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ﴾

﴾*Those (Jews) who incurred the curse of Allāh and His wrath*﴿ (5:60).

The attribute that the Christians deserve most is that of being led astray, just as Allāh said about them,

﴿قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ﴾

﴾*Who went astray before and who misled many, and strayed (themselves) from the right path*﴿ (5:77).

There are several *Hadīths* and reports from the Salaf on this subject. Imām Aḥmad recorded that 'Adi bin Ḥātim said, "The horsemen of the Messenger of Allāh ﷺ seized my paternal aunt and some other people. When they brought them to the Messenger of Allāh ﷺ, they were made to stand in line before him. My aunt said, 'O Messenger of Allāh! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allāh grant you His favor.' He said, 'Who is your supporter?' She said, 'Adi bin Ḥātim.' He said, 'The one who ran away from Allāh and His Messenger?' She said, 'So, the Prophet ﷺ freed me.' When the

Prophet ﷺ came back, there was a man next to him, I think that he was 'Ali, who said to her, 'Ask him for a means of transportation.' She asked the Prophet ﷺ, and he ordered that she be given an animal." 'Adi then said, "Later on, she came to me and said, 'He (Muḥammad ﷺ) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.' So I went to the Prophet ﷺ and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar. He said, 'O 'Adi! What made you run away, so that *Lā ilaha illallāh* is not proclaimed? Is there a deity worthy of worship except Allāh? What made you run away, so that *Allāhu Akbar* (Allāh is the Greater) is not proclaimed? Is there anything Greater than Allāh?' I proclaimed my Islām and I saw his face radiate with pleasure and he said:

«إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنَّ الضَّالِّينَ النَّصَارَى»

«Those who have earned the anger are the Jews and those who are led astray are the Christians.»"

This *Ḥadīth* was also collected by At-Tirmidhi who said that it is *Ḥasan Gharīb*.[1]

Also, when Zayd bin 'Amr bin Nufayl went with some of his friends - before Islām - to Ash-Shām seeking the true religion, the Jews said to him, "You will not become a Jew unless you carry a share of the anger of Allāh that we have earned." He said, "I am seeking to escape Allāh's anger." Also, the Christians said to him, "If you become one of us you will carry a share in Allāh's discontent." He said, "I cannot bear it." So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allāh guided him by the hand of His Prophet ﷺ, when he was sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet ﷺ may Allāh be pleased with him.

[1] Aḥmad 4:378, and *Tuḥfat Al-Aḥwadhi* 8:289.

The Summary of *Al-Fātiḥah*

The honorable *Sūrah Al-Fātiḥah* contains seven *Ayāt* including the praise and thanks of Allāh, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allāh's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allāh alone, singling Him out in His divinity, believing in His perfection, being free from the need o any partners, having no rivals nor equals. *Al-Fātiḥah* directs the believers to invoke Allāh to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual *Ṣirāṭ* (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. *Al-Fātiḥah* also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The *Sūrah* also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

The Bounties are because of Allah, not the Deviations

Allāh said,

﴿صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ﴾

﴾*The way of those upon whom you have bestowed Your grace*﴿, when He mentioned His favor. On mentioning anger, Allāh said,

﴿غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ﴾

﴾*Not (that) of those who earned Your anger*﴿, without mentioning the subject, although it is He Who has sent down the anger on them, just as Allāh stated in another *Āyah*,

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم﴾

﴾*Have you (O Muḥammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allāh (i.e.*

Jews)?﴾ (58:14).

Also, Allāh relates the misguidance of those who indulged in it, although they were justly misguided according to Allāh's appointed destiny. For instance, Allāh said,

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا﴾

﴾*He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Walī (guiding friend) to lead him (to the right path)*﴿ (18:17)

and,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴾*Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgression*﴿ (7:186).

These and several other *Āyāt* testify to the fact that Allāh alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear *Ayāt* avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic *Ḥadīth* narrated,

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولٰئِكَ الَّذِينَ سَمَّى اللهُ فَاحْذَرُوهُمْ»

«*When you see those who follow what is not so clear in it (the Qur'ān), then they are those whom Allāh has mentioned (refer to 3:7). Hence, avoid them.*»[1]

The Prophet ﷺ was referring to Allāh's statement,

﴿فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ﴾

﴾*So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings*﴿(3:7).

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'ān that testifies to his innovation. The Qur'ān came to distinguish between truth and falsehood, and guidance and misguidance. The Qur'ān does

[1] *Fatḥ Al-Bāri* 8:57.

not contain any discrepancies or contradictions, because it is a revelation from the Most Wise, Worthy of all praise.

Saying *Āmīn*

It is recommended to say *Āmīn* after finishing the recitation of *Al-Fatiḥah*. *Āmīn* means, "O Allāh! Accept our invocation." The evidence that saying *Āmīn* is recommended is contained in what Imāms Aḥmad, Abu Dāwud and At-Tirmidhi recorded, that Wā'il bin Ḥujr said, "I heard the Messenger of Allāh ﷺ recite,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّينَ﴾

﴾*Not (that) of those who earned Your anger, nor of those who went astray*﴿, and he said '*Āmīn*' extending it with his voice."[1]

Abu Dāwud's narration added, "Raising his voice with it." At-Tirmidhi then commented that this *Ḥadīth* is *Ḥasan* and was also narrated from 'Ali and Ibn Mas'ūd[2] . Also, Abu Hurayrah narrated that whenever the Messenger of Allāh ﷺ would recite,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّينَ﴾

﴾*Not (the way) of those who earned Your anger, nor of those who went astray*﴿, He would say *Āmīn* until those who were behind him in the first line could hear him.[3]

Abu Dāwud and Ibn Mājah recorded this *Ḥadīth* with the addition, "Then the *Masjid* would shake because of (those behind the Prophet ﷺ) reciting *Āmīn*."[4] Also, Ad-Dāraquṭni recorded this *Ḥadīth* and commented that it is *Ḥasan*. Further, Bilāl narrated that he said, "O Messenger of Allāh! Do not finish saying *Āmīn* before I can join you."[5] This was recorded by Abu Dāwud.[6]

In addition, Abu Naṣr Al-Qushayri narrated that Al-Ḥasan and Ja'far Aṣ-Ṣādiq stressed the 'm' in *Āmīn*.

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[1] Aḥmad 4:315, Abu Dāwud 1:574, *Tuḥfat Al-Aḥwadhi* 2:67.

[2] *Tuḥfat Al-Aḥwadhi* 2:67.

[3] Abu Dāwud 1:575.

[4] Abu Dāwud 1:575, Ibn Mājah 1:279.

[5] Ad-Daraquṭni 1:335

[6] Abu Dāwud 1:576.

Saying *Āmīn* is recommended for those who are not praying (when reciting *Al-Fātiḥah*) and is strongly recommended for those who are praying, whether alone or behind the Imām. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«When the Imām says, ' Āmīn', then say, 'Āmīn', because whoever says, Āmīn' with the angels, his previous sins will be forgiven.»[1]

Muslim recorded that the Messenger of Allāh ﷺ said,

«إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«When any of you says in the prayer, 'Āmīn ' and the angels in heaven say, 'Āmīn', in unison, his previous sins will be forgiven.»[2]

It was said that the *Ḥadīth* talks about both the angels and the Muslims saying *Āmīn* at the same time. The *Ḥadīth* also refers to when the *Āmīns* said by the angels and the Muslims are equally sincere (thus bringing about forgiveness). Further, it is recorded in *Ṣaḥīḥ Muslim* that Abu Mūsā related to the Prophet ﷺ that he said,

«إِذَا قَالَ - يَعْنِي الْإِمَامَ -: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ»

«When the Imām says, 'Walaḍ-ḍāllīn', say, 'Āmīn' and Allāh will answer your invocation.»[3]

In addition, At-Tirmidhi said that *'Āmīn'* means, "Do not disappoint our hope", while the majority of scholars said that it means. "Answer our invocation."

Also, in his *Musnad*, Imām Aḥmad recorded that 'Ā'ishah said that when the Jews were mentioned to him, the Messenger of Allāh ﷺ said,

«إِنَّهُم لَنْ يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

[1] *Fatḥ Al-Bāri* 11:203 and Muslim 1:307.
[2] Muslim 1:307.
[3] Muslim 1:303.

«*They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying 'Āmīn' behind the Imām.*»[1]

Also, Ibn Mājah recorded this *Ḥadīth* with the wording,

«مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ»

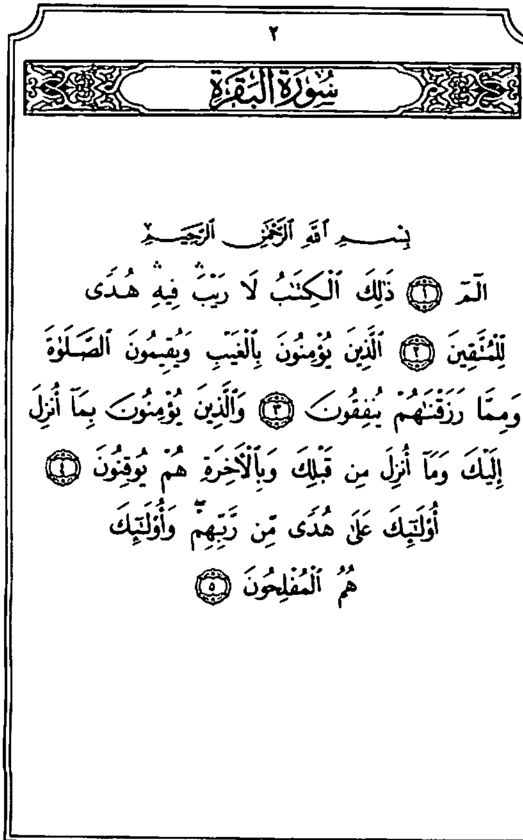
«*The Jews have never envied you more than for your saying the Salām (Islāmic greeting) and for saying Āmīn.*»[2]

[1] Aḥmad 6:134

[2] Ibn Mājah 2:278.

Tafsīr of Sūrat Al-Baqarah (Chapter 2)

Which was revealed in Al-Madīnah



The Virtues of Sūrat Al-Baqarah

In *Musnad Aḥmad*, *Ṣaḥīḥ Muslim*, At-Tirmidhi and An-Nasā'i, it is recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ»

«*Do not turn your houses into graves. Verily, Shayṭān does not enter the house where Sūrat Al-Baqarah is recited.*» At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*.[1]

Also, 'Abdullāh bin Mas'ūd said, "*Shayṭān* flees from the house where *Sūrat Al-Baqarah* is heard." This *Ḥadīth* was collected by An-Nasā'i in *Al-Yawm wal-Laylah*,[2] and Al-Ḥākim recorded it in his *Mustadrak*, and then said that its chain of narration is authentic, although the

[1] Aḥmad 2:284, Muslim 1:539, *Tuḥfat Al-Aḥwadhi* 8:180, An-Nasā'ī in *Al-Kubrā* 5:13.

[2] An-Nasā'ī in *Al-Kubrā* 5:13.

Two *Ṣaḥīḥs* did not collect it.[1] In his *Musnad*, Ad-Dārimi recorded that Ibn Mas'ūd said, "*Shayṭān* departs the house where *Sūrat Al-Baqarah* is being recited, and as he leaves, he passes gas." Ad-Dārimi also recorded that Ash-Sha'bi said that 'Abdullāh bin Mas'ūd said, "Whoever recites ten *Ayāt* from *Sūrat Al-Baqarah* in a night, then *Shayṭān* will not enter his house that night. (These ten *Ayāt* are) four from the beginning, *Ayāt Al-Kursi* (255), the following two *Ayāt* (256-257) and the last three *Ayāt*." In another narration, Ibn Mas'ūd said, "Then *Shayṭān* will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these *Ayāt* were to be recited over a senile person, they would wake him up."[2]

Further, Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقَرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ»

«Everything has a hump (or, high peek), and Al-Baqarah is the high peek of the Qur'ān. Whoever recites Al-Baqarah at night in his house, then Shayṭān will not enter that house for three nights. Whoever recites it during a day in his house, then Shayṭān will not enter that house for three days.»

This *Ḥadīth* was collected by Abu Al-Qāsim Aṭ-Ṭabarāni, Abu Ḥātim Ibn Ḥibbān in his *Ṣaḥīḥ* and Ibn Marduwyah.[3]

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded that Abu Hurayrah said, "The Messenger of Allāh sent an expedition force comprising of many men and asked each about what they memorized of the Qur'ān. The Prophet ﷺ came to one of the youngest men among them and asked him, 'What have you memorized (of the Qur'ān) young man?' He said, 'I memorized such and such *Sūrahs* and also *Al-Baqarah*.' The Prophet ﷺ said, 'You memorized *Sūrat Al-Baqarah*?' He said, 'Yes.' The Prophet ﷺ said, 'Then you are their commander.' One of the noted men (or chiefs) commented, 'By Allāh! I did not learn *Sūrat Al-Baqarah*, for fear that I would not be able to

[1] Al-Ḥākim 2:260.
[2] Ad-Dārimi 2:322.
[3] Aṭ-Ṭabarāni 6:163 and Ibn Ḥibbān 2:78.

implement it. The Messenger of Allāh ﷺ said,

«تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ»

«Learn Al-Qur'ān and recite it, for the example of whoever learns the Qur'ān, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air. The example of whoever learns the Qur'ān and then sleeps (i.e. lazy) while the Qur'ān is in his memory, is the example of a bag that has musk, but is closed tight.»

This is the wording collected by At-Tirmidhi, who said that this *Ḥadīth* is *Ḥasan*. In another narration, At-Tirmidhi recorded this same *Ḥadīth* in a *Mursal* manner, so Allāh knows best.[1]

Also, Al-Bukhāri recorded that Usayd bin Ḥuḍayr said that he was once reciting *Sūrat Al-Baqarah* while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yaḥyā was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet ﷺ and told him what had happened and then said, "O Messenger of Allāh! My son Yaḥyā was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it." The Prophet ﷺ said, "Do you know what that was?" He said, "No." The Prophet ﷺ said,

«تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ»

[1] *Tuḥfat Al-Aḥwadhi* 8:186, An-Nasā'i in *Al-Kubrā* 5:227, and Ibn Mājah 1:78.

«They were the angels, they came close hearing your voice (reciting Sūrat Al-Baqarah), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.»[1]

This is the narration reported by Imām Abu Ubayd Al-Qāsim bin Salām in his book *Faḍā'il Al-Qur'ān.*

Virtues of *Sūrat Al-Baqarah* and *Sūrat Āl 'Imrān*

Imām Aḥmad said that Abu Nu'aym narrated to them that Bishr bin Muhājir said that 'Abdullāh bin Buraydah narrated to him from his father, "I was sitting with the Prophet ﷺ and I heard him say,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

«Learn Sūrat Al-Baqarah, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.»

He ﷺ kept silent for a while and then said,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ، يُظِلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَايَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، وَإِنَّ الْقُرآنَ يَلْقَىٰ صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا أَعْرِفُكَ. فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ فَيُعْطَى الْمُلْكَ بِيَمِينِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَىٰ وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا، فَيَقُولَانِ: بِمَا كُسِينَا هَذَا؟ فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يُقَالُ: اقْرَأْ وَاصْعَدْ فِي دَرَجِ الْجَنَّةِ وَغُرَفِهَا، فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرأُ هَذًّا كَانَ أَوْ تَرْتِيلًا»

«Learn Sūrat Al-Baqarah and Āl 'Imrān because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds. The Qur'ān will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'ān will ask him, 'Do you know me?' The man will say, 'I do not know you.' The Qur'ān will say, 'I am your

[1] *Fatḥ Al-Bāri* 8:680

companion, the Qur'ān, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.' Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, 'Why were we granted these garments?' It will be said, 'Because your son was carrying the Qur'ān.' It will be said (to the reader of the Qur'ān), 'Read and ascend through the levels of Paradise.' He will go on ascending as long as he recites, whether reciting slowly or quickly.»"[1]

Ibn Mājah also recorded part of this *Ḥadīth* from Bishr bin Al-Muhājir,[2] and this chain of narrators is *Ḥasan*, according to the criteria of Imām Muslim.

A part of this *Ḥadīth* is also supported by other *Ḥadīths*. For instance, Imām Aḥmad recorded that Abu Umāmah Al-Bāhili said that he heard the Messenger of Allāh ﷺ say,

«اقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ اقْرَأُوا الزَّهْرَاوَيْنِ، الْبَقَرَةَ وَآلَ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ».

«*Read the Qur'ān, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Āl 'Imrān, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.*»

The Prophet ﷺ then said,

«اقْرَأُوا الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

«*Read Al-Baqarah, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.*»[3]

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[1] Aḥmad 5:352

[2] Ibn Mājah 2:1242.

[3] Aḥmad 5:249

Also, Imām Muslim narrated this *Hadīth* in the Book of Prayer[1]

Imām Aḥmad narrated that An-Nawwās bin Sam'ān said that the Prophet ﷺ said,

«يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدُمُهُم سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ»

«*On the Day of Resurrection the Qur'ān and its people who used to implement it will be brought forth, preceded by Sūrat Al-Baqarah and Āl 'Imrān.*»

An-Nawwas said, "The Prophet ﷺ set three examples for these two *Sūrahs* and I did not forget these examples ever since. He ﷺ said,

«كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍّ، يُحَاجَّانِ عَنْ صَاحِبِهِمَا»

«*They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.*»[2]

It was also recorded in *Ṣaḥīḥ Muslim*[3] and At-Tirmidhi narrated this *Ḥadīth*, which he rendered *Ḥasan Gharīb*.[4]

Sūrat Al-Baqarah was revealed in Al-Madīnah

There is no disagreement over the view that *Sūrat Al-Baqarah* was revealed in its entirety in Al-Madīnah. Moreover, *Al-Baqarah* was one of the first *Sūrahs* to be revealed in Al-Madīnah, while, Allāh's statement,

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾

﴾*And be afraid of the Day when you shall be brought back to Allāh.*﴿ (2:281)

was the last *Āyah* to be revealed from the Qur'ān. Also, the *Ayāt* about usury were among the last *Ayāt* to be revealed. Khālid bin Ma'dān used to call *Al-Baqarah* the *Fusṭaṭ* (tent) of

[1] Muslim 1:553

[2] Aḥmad 4:183

[3] Muslim 1:554.

[4] *Tuḥfat Al-Aḥwadhi* 8:191

the Qur'ān. Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of *Al-Baqarah's Ayāt* is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allāh knows best.

Ibn Jurayj narrated that 'Aṭā' said that Ibn 'Abbās said, "*Sūrat Al-Baqarah* was revealed in Al-Madīnah."[1] Also, Khaṣīf said from Mujāhid that 'Abdullāh bin Az-Zubayr said; "*Sūrat Al-Baqarah* was revealed in Al-Madīnah."[2] Several Imāms and scholars of *Tafsīr* issued similar statements, and there is no difference of opinion over this as we have stated.

The Two *Ṣaḥīḥs* recorded that Ibn Mas'ūd kept the *Ka'bah* on his left side and Minā on his right side and threw seven pebbles (at the *Jamrah*) and said, "The one to whom *Sūrat Al-Baqarah* was revealed (i.e. the Prophet ﷺ) performed *Rami* (the *Ḥajj* rite of throwing pebbles) similarly." The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[3]

Further, Ibn Marduwyah reported a *Ḥadīth* of Shu'bah from 'Aqīl bin Ṭalḥah from 'Utbah bin Marthad; "The Prophet ﷺ saw that his Companions were not in the first lines and he said,

«يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ»

«*O Companions of Sūrat Al-Baqarah*.» I Think that this incident occurred during the battle of Ḥunayn when the Companions retreated. Then, the Prophet ﷺ commanded Al-'Abbās (his uncle) to yell out,

«يَا أَصْحَابَ الشَّجَرَةِ»

«*O Companions of the tree!*» meaning the Companions who participated in the pledge of Ar-Riḍwān (under the tree). In another narration, Al- 'Abbās cried, "O Companions of *Sūrat Al-Baqarah*!" encouraging them to come back, so they returned from every direction. Also, during the battle of Al-Yamāmah, against the army of Musaylimah the Liar, the Companions

[1] *Ad-Durr Al-Manthūr* 1:47.
[2] Ibid.
[3] *Fatḥ Al-Bāri* 3:678, Muslim 2:942.

first retreated because of the huge number of soldiers in Musaylimah's army. The Muhājirūn and the Anṣār called out for each other, saying; "O people of *Sūrat Al-Baqarah*!" Allāh then gave them victory over their enemy, may Allāh be pleased with all of the companions of all the Messengers of Allāh.[1]

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

﴿الٓمٓ ۝١﴾

﴾In the Name of Allāh, the Most Gracious, the Most Merciful﴿

﴾1. Alif Lām Mīm﴿.

The Discussion of the Individual Letters

The individual letters in the beginning of some *Sūrahs* are among those things whose knowledge Allāh has kept only for Himself. This was reported from Abu Bakr, 'Umar, 'Uthmān, 'Ali and Ibn Mas'ūd. It was said that these letters are the names of some of the *Sūrahs*. It was also said that they are the beginnings that Allāh chose to start the *Sūrahs* of the Qur'ān with. Khaṣīf stated that Mujāhid said, "The beginnings of the *Sūrahs*, such as *Qaf, Ṣad, Ṭa Sīn Mīm* and *Alif Lām Rā*, are just some letters of the alphabet." Some linguists also stated that they are letters of the alphabet and that Allāh simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, "My son recites *Alif, Ba, Ta, Tha...* " he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jarīr.[2]

The Letters at the Beginning of *Sūrahs*

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the *Sūrahs* is fourteen: *Alif, Lām, Mīm, Ṣād, Rā, Kāf, Hā, Yā, 'Ayn, Ṭa, Sīn, Ḥa, Qaf, Nūn*.

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said, "There is no doubt that Allāh did not reveal these letters for jest and play." Some ignorant

[1] *Al-Majma'* 6:180.

[2] Aṭ-Ṭabari 1:208.

people said that some of the Qur'ān does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet ﷺ that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim,

﴿ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴿*We believe in it; all of it (clear and unclear verses) is from our Lord*﴾ (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allāh knows best.

These Letters testify to the Miraculous Qur'ān

The wisdom behind mentioning these letters in the beginning of the *Sūrahs*, regardless of the exact meanings of these letters, is that they testify to the miracle of the Qur'ān. Indeed, the servants are unable to produce something like the Qur'ān, although it is comprised of the same letters with which they speak to each other. This opinion was mentioned by Ar-Rāzi in his *Tafsīr* who related it to Al-Mubarrid and several other scholars. Al-Qurṭubi also related this opinion to Al-Farrā' and Quṭrub. Az-Zamakhshari agreed with this opinion in his book, *Al-Kashshāf*. In addition, the Imām and scholar Abu Al-'Abbās Ibn Taymiyyah and our Shaykh Al-Ḥāfiẓ Abu Al-Ḥajjāj Al-Mizzi agreed with this opinion. Al-Mizzi told me that it is also the opinion of Shaykh Al-Islām Ibn Taymiyyah.

Az-Zamakhshari said that these letters, "Were not all mentioned once in the beginning of the Qur'ān. Rather, they were repeated so that the challenge (against the creation) is more daring. Similarly, several stories were mentioned repeatedly in the Qur'ān, and also the challenge was repeated in various areas (i.e., to produce something like the Qur'ān). Sometimes, one letter at a time was mentioned, such as *Ṣad*, *Nūn* and *Qaf*. Sometimes two letters were mentioned, such as

❴*Ḥa Mīm*❵ (44:1) Sometimes, three letters were mentioned, such as,

﴿الٓمٓ ۝١﴾

❴*Alif Lām Mīm (2:1)*❵ and four letters, such as,

﴿الٓمٓر﴾

❴*'Alif Lām Mīm Ra*❵ (13:1), and

﴿الٓمٓصٓ ۝١﴾

❴*Alif Lām Mīm Ṣād*❵ (7:1).

Sometimes, five letters were mentioned, such as,

﴿كٓهيعٓصٓ ۝١﴾

❴*Kaf Ha Yā 'Ayn Ṣād*❵ (19:1), and;

﴿حمٓ ۝١ عٓسٓقٓ ۝٢﴾

❴*Ḥa Mīm. 'Ayn Sīn Qaf*❵ (42:1-2).

This is because the words that are used in speech are usually comprised of one, two, three, four, or five letters."

Every *Sūrah* that begins with these letters demonstrates the Qur'ān's miracle and magnificence, and this fact is known by those well-versed in such matters. The count of these *Sūrahs* is twenty-nine. For instance, Allāh said,

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ﴾

❴*Alif Lām Mīm*❵ This is the Book (the Qur'ān), wherein there is no doubt (2:1-2),

﴿الٓمٓ ۝١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۝٢ نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

❴*Alif Lām Mīm. Allāh! Lā ilahā illa Huwa (none has the right to be worshipped but He), Al-Ḥayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). It is He Who has sent down the Book (the Qur'ān) to you (Muḥammad ﷺ) with truth, confirming what came before it.*❵ (3:1-3), and,

﴿الٓمٓصٓ ۝١ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ﴾

❴*Alif Lām Mīm Ṣād. (This is the) Book (the Qur'ān) sent down*

unto you (O Muḥammad ﷺ), so let not your breast be narrow therefrom﴾ (7:1-2).

Also, Allāh said,

﴿الٓر كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ﴾

﴿Alif Lām Ra. (This is) a Book which We have revealed unto you (O Muḥammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into the light (of belief in the Oneness of Allāh and Islāmic Monotheism) by their Lord's leave﴾ (14:1),

﴿الٓمٓ ﴿١﴾ تَنزِيلُ ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ مِن رَّبِّ ٱلۡعَٰلَمِينَ ﴿٢﴾﴾

﴿Alif Lām Mīm. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the 'Ālamīn (mankind, Jinn and all that exists)!﴾ (32:1-2),

﴿حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٢﴾﴾

﴿Ḥa Mīm. A revelation from (Allāh) the Most Gracious, the Most Merciful﴾ (41:1-2), and,

﴿حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣﴾﴾

﴿Ḥa Mīm. 'Aīn Sīn Qāf. Likewise Allāh, the Almighty, the Wise sends revelation to you (O Muḥammad ﷺ) as (He sent revelation to) those before you.﴾ (42:1-3).

There are several other *Ayāt* that testify to what we have mentioned above, and Allāh knows best.

﴿ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾﴾

﴿2. That is Book in which there is no Rayb, guidance for the Muttaqīn﴾.

There is no Doubt in the Qur'ān

The Book, is the Qur'ān, and *Rayb* means doubt. As-Suddi said that Abu Mālik and Abu Ṣāliḥ narrated from Ibn 'Abbās, and Murrah Al-Hamadāni narrated from Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ that,

﴿لَا رَيۡبَۛ فِيهِۛ﴾

﴿In which there is no Rayb﴾, means about which there is no

doubt.[1] Abu Ad-Dardā', Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Nāfi' 'Aṭā', Abu Al-'Āliyah, Ar-Rabī' bin Anas, Muqātil bin Ḥayyan, As-Suddi, Qatādah and Ismā'īl bin Abi Khālid said similarly. In addition, Ibn Abi Ḥātim said, "I do not know of any disagreement over this explanation."[2] The meaning of this is that the Book, the Qur'ān, is without a doubt revealed from Allāh. Similarly, Allāh said in *Sūrat As-Sajdah*,

﴿الٓمٓ ۝ تَنزِيلُ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ۝﴾

﴾*Alif Lām Mīm*﴿. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of all that exists﴿ (32:1-2).

Some scholars stated that this *Āyah* - 2:2 - contains a prohibition meaning, "Do not doubt the Qur'ān." Furthermore, some of the reciters of the Qur'ān pause upon reading,

﴿لَا رَيْبَ﴾

﴾*there is no doubt*﴿ and they then continue;

﴿فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

﴾*in which there is guidance for the Muttaqīn (the pious and righteous persons)*﴿. However, it is better to pause at,

﴿لَا رَيْبَ فِيهِ﴾

﴾*in which there is no doubt*﴿ because in this case,

﴿هُدًى﴾

﴾*guidance*﴿ becomes an attribute of the Qur'ān and carries a better meaning than,

﴿فِيهِ هُدًى﴾

﴾*in which there is guidance*﴿.

Guidance is granted to Those Who have *Taqwā*

Hidāyah - correct guidance - is only granted to those who have *Taqwā* - fear of Allāh. Allāh said,

[1] Aṭ-Ṭabari 1:228.

[2] Ibn Abi Ḥātim 1:31.

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَآءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ﴾

﴿*Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)*﴾ (41:44), and,

﴿وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴿*And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Ẓālimīn (wrongdoers) in nothing but loss*﴾ (17:82).

This is a sample of the numerous *Ayāt* indicating that the believers, in particular, benefit from the Qur'ān. That is because the Qur'ān is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allāh said,

﴿يَٰٓأَيُّهَا النَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾﴾

﴿*O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers*﴾ (10:57).

Ibn 'Abbās and Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ said,

﴿هُدًى لِّلْمُتَّقِينَ﴾

﴿*guidance for the Muttaqīn (the pious and righteous persons*﴾, means, a light for those who have *Taqwā*.

The Meaning of *Al-Muttaqīn*

Ibn 'Abbās said about,

﴿هُدًى لِّلْمُتَّقِينَ﴾

﴾*guidance for the Muttaqīn*﴿ that it means, "They are the believers who avoid *Shirk* with Allāh and who work in His obedience." Ibn 'Abbās also said that *Al-Muttaqīn* means, "Those who fear Allāh's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allāh's mercy by believing in what He revealed." Further, Qatādah said that,

﴿لِّلْمُتَّقِينَ﴾

﴾*Al-Muttaqīn*﴿, are those whom Allāh has described in His statement;

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوٰةَ﴾

﴾*Who believe in the Ghayb and perform the Ṣalāh*﴿ (2:3),

and the following *Ayāt*. Ibn Jarīr stated that the *Āyah* (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view. Also, At-Tirmidhi and Ibn Mājah narrated that 'Aṭiyah As-Sa'di said that the Messenger of Allāh ﷺ said,

«لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالَا بَأْسَ بِهِ حَذَرًا مِمَّا بِهِ بَأْسٌ»

«*The servant will not acquire the status of the Muttaqīn until he abandons what is harmless out of fear of falling into that which is harmful.*»[1] At-Tirmidhi then said "*Ḥasan Gharīb*."

There are Two Types of *Hidāyah* (Guidance)

Hudā here means the faith that resides in the heart, and only Allāh is able to create it in the heart of the servants. Allāh said,

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴾*Verily, you (O Muḥammad ﷺ) guide not whom you like*﴿ (28:56),

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ﴾

﴾*Not upon you (Muḥammad ﷺ) is their guidance*﴿ (2:272),

[1] *Tuḥfat Al-Aḥwadhi* 7:147, and Ibn Mājah 2:1409.

﴿مَن يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ﴾

﴿*Whomsoever Allāh sends astray, none can guide him*﴾ (7:186), and,

﴿مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا﴾

﴿*He whom Allāh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walī (guiding friend) to lead him (to the right path)*﴾ (18:17).

Hudā also means to explain the truth, give direction and lead to it. Allāh, the Exalted, said,

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿*And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path (i.e. Allāh's religion of Islāmic Monotheism)*﴾ (42:52),

﴿إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴿*You are only a warner, and to every people there is a guide*﴾ (13:7), and,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿*And as for Thamūd, We showed and made clear to them the path of truth (Islāmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance*﴾ (41:17).

testifying to this meaning.

Also, Allāh said,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ ۝١٠﴾

﴿*And shown him the two ways (good and evil).*﴾ (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allāh knows best.

Meaning of *Taqwā*

The root meaning of *Taqwa* is to avoid what one dislikes. It was reported that 'Umar bin Al-Khaṭṭāb asked Ubayy bin Ka'b about *Taqwā*. Ubayy said, "Have you ever walked on a path

that has thorns on it?" 'Umar said, "Yes." Ubayy said, "What did you do then?" He said, "I rolled up my sleeves and struggled." Ubayy said, "That is *Taqwa*."

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴾*3.Those Who have faith in the Ghayb*﴿.

The Meaning of *Īmān*

Abu Ja'far Ar-Rāzi said that Al-'Alā' bin Al-Musayyib bin Rāfi' narrated from Abu Isḥāq that Abu Al-Aḥwaṣ said that 'Abdullāh said, "*Īmān* is to trust.".[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يُؤْمِنُونَ﴾

﴾*who have faith*﴿ means they trust.[2] Also, Ma'mar said that Az-Zuhri said, "*Īmān* is the deeds."[3] In addition, Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that, 'They have faith', means, they fear (Allāh).[4]

Ibn Jarīr (Aṭ-Ṭabari) commented, "The prefered view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allāh is included in the general meaning of *Īmān*, which necessitates following deeds of the tongue by implementation. Hence, *Īmān* is a general term that includes affirming and believing in Allāh, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Linguistically, in the absolute sense, *Īmān* merely means trust, and it is used to mean that sometimes in the Qur'ān, for instance, Allāh the Exalted said,

﴿يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾

﴾*He trusts (yu'minu) in Allāh, and trusts (yu'minu) in the believers.*﴿ (9:61)

Prophet Yūsuf's brothers said to their father,

[1] Aṭ-Ṭabari 1:235.

[2] Ibid.

[3] Ibid.

[4] Ibid.

﴿وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـٰدِقِينَ﴾

﴾But you will never believe us even when we speak the truth﴿ (12:17).

Further, the word *Īmān* is sometimes mentioned along with deeds, such as Allāh said,

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ﴾

﴾Save those who believe (in Islāmic Monotheism) and do righteous deeds﴿ (95:6).

However, when *Īmān* is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue.[1] We should state here that *Īmān* increases and decreases.

There are many narrations and *Hadīths* on this subject, and we discussed them in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhārī*, all favors are from Allāh. Some scholars explained that *Īmān* means *Khashyah* (fear of Allāh). For instance, Allāh said;

﴿إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ﴾

﴾Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter)﴿ (67:12), and,

﴿مَّنْ خَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾﴾

﴾Who feared the Most Gracious (Allāh) in the Ghayb (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism)﴿ (50:33).

Fear is the core of *Īmān* and knowledge, just as Allāh the Exalted said,

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَـٰٓؤُا۟﴾

﴾It is only those who have knowledge among His servants that fear Allāh﴿ (35:28).

The Meaning of *Al-Ghayb*

As for the meaning of *Ghayb* here, the Salaf have different explanations of it, all of which are correct, indicating the same

[1] See the *Tafsīr* of Ibn Abi Ḥātim 1:35

general meaning. For instance, Abu Ja'far Ar-Rāzi quoted Ar-Rabī' bin Anas, reporting from Abu Al-'Āliyah about Allāh's statement,

﴿يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿(Those who) have faith in the Ghayb﴾,

"They believe in Allāh, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the *Ghayb*." Qatādah bin Di'āmah said similarly.[1]

Sa'īd bin Manṣūr reported from 'Abdur-Raḥmān bin Yazīd who said, "We were sitting with 'Abdullāh bin Mas'ūd when we mentioned the Companions of the Prophet ﷺ and their deeds being superior to our deeds. 'Abdullāh said, 'The matter of Muḥammad ﷺ was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in *Al-Ghayb*.' He then recited,

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ﴾

﴿Alif Lām Mīm. This is the Book, wherein there is no doubt, a guidance for the Muttaqīn. Those who believe in the Ghayb﴾, until,

﴿ٱلْمُفْلِحُونَ﴾

﴿the successful﴾."[2] Ibn Abi Ḥātim, Ibn Marduwyah and Al-Ḥākim, in his *Mustadrak*,[3] recorded this *Ḥadīth*. Al-Ḥākim commented that this *Ḥadīth* is authentic and that the Two Shaykhs - Al-Bukhāri and Muslim - did not collect it, although it meets their criteria.

Aḥmad recorded a *Ḥadīth* with similar meaning from Ibn Muḥayrīz who said: I said to Abu Jumu'ah, "Narrate a *Ḥadīth* for us that you heard from the Messenger of Allāh." He said, "Yes. I will narrate a good *Ḥadīth* for you. Once we had lunch with the Messenger of Allāh ﷺ. Abu 'Ubaydah, who was with us, said, 'O Messenger of Allāh! Are people better than us? We embraced Islām with you and performed *Jihād* with you.' He ﷺ

[1] Aṭ-Ṭabari 1:236.

[2] Sa'īd bin Manṣūr 2:544.

[3] Ibn Abi Ḥātim 1:34 and Al-Ḥākim 2:260.

said,

«نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي»

«*Yes, those who will come after you, who will believe in me although they did not see me.*»"[1]

This *Ḥadīth* has another route collected by Abu Bakr bin Marduwyah in his *Tafsīr*, from Ṣāliḥ bin Jubayr who said: 'Abu Jumu'ah Al-Anṣāri, the Companion of the Messenger of Allāh ﷺ, came to Bayt Al-Maqdis (Jerusalem) to perform the prayer. Rajā' bin Ḥaywah was with us, so when Abu Jumu'ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a *Ḥadīth* for you that I heard from the Messenger of Allāh." We said, "Do so, and may Allāh grant you mercy." He said, "We were with the Messenger of Allāh, ten people including Mu'ādh bin Jabal. We said, "O Messenger of Allāh! Are there people who will acquire greater rewards than us? We believed in Allāh and followed you.' He ﷺ said,

«مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللهِ بَيْنَ أَظْهُرِكُمْ يَأْتِيكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولٰئِكَ أَعْظَمُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ»

«*What prevents you from doing so, while the Messenger of Allāh is among you, bringing you the revelation from heaven? There are people who will come after you and who will be given a book between two covers (the Qur'ān), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.*»"[2]

﴿وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣﴾

﴾*And perform Ṣalāh, and spend out of what we have provided for them*﴿

Meaning of *Iqāmat Aṣ-Ṣalāh*

Ibn 'Abbās said that,

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[1] Aḥmad 4:106.

[2] Ibn 'Asākir 6:368.

﴿وَيُقِيمُونَ الصَّلَوٰةَ﴾

﴾*And perform the Ṣalāh*﴿, means, "Perform the prayer with all of the obligations that accompany it."[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "*Iqāmat Aṣ-Ṣalāh* means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."[2] Qatādah said, "*Iqāmat Aṣ-Ṣalāh* means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer."[3] Muqātil bin Ḥayyān said *Iqāmat Aṣ-Ṣalāh* means "To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'ān, *Tashahhud* and blessings for the Prophet ﷺ. This is *Iqāmat Aṣ-Ṣalāh*."[4]

The Meaning of "Spending" in this *Āyah*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ﴾

﴾*And spend out of what We have provided for them*﴿ means, "The *Zakāh* due on their wealth."[5] As-Suddi said that Abu Mālik and Abu Ṣāliḥ narrated from Ibn 'Abbās, as well as Murrah from Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ, that,

﴿وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ﴾

﴾*And spend out of what We have provided for them*﴿ means, "A man's spending on his family. This was before the obligation of *Zakāh* was revealed."[6] Juwaybir narrated from Aḍ-Ḍaḥḥāk, "General spending (in charity) was a means of drawing nearer to Allāh, according to one's discretion and capability. Until the obligation of charity was revealed in the seven *Ayāt* of *Sūrat Barā'ah* (chapter 9), were revealed. These abrogated the previous case."[7]

[1] Aṭ-Ṭabari 1:241.
[2] Ibid.
[3] Ibn Abi Ḥātim 1:37.
[4] Ibid.
[5] Aṭ-Ṭabari 1:243.
[6] Ibid.
[7] Ibid.

In many instances, Allāh mentioned prayer and spending wealth together. Prayer is a right of Allāh as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him. Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allāh's saying,

﴿وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ﴾

﴿*And spend out of what we have provided for them*﴾. The Two *Ṣaḥīḥs* recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

«*Islām is built upon five (pillars): Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh, fasting Ramaḍān and Ḥajj to the House.*»[1]

There are many other *Ḥadīths* on this subject.

The Meaning of *Ṣalāh*

In the Arabic language, the basic meaing of *Ṣalāh* is supplication. In religious terminology, *Ṣalāh* is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specificed at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾﴾

﴿*4. And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.*﴾

Ibn 'Abbās said that,

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ﴾

[1] *Fatḥ Al-Bāri* 1:64 and Muslim 1:45.

﴾*And who have faith in what is revealed to you and in what was revealed before you.*﴿ means, "They believe in what Allāh sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord."[1]

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

﴾*And in the Hereafter they are certain*﴿ that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the *Mīzān*).[2] The Hereafter is so named because it comes after this earthly life.

Attributes of the Believers

The people described here (2:4) are those whom Allāh described in the preceding *Āyah*,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوٰةَ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ﴾

﴾*Those who have faith in the Ghayb and perform Ṣalāh, and spend out of what we have provided for them.*﴿

Mujāhid once stated, "Four *Ayāt* at the beginning of *Sūrat Al-Baqarah* describe the believers, two describe the disbelievers, and thirteen describe the hypocrites."[3] The four *Ayāt* mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are *Jinns* or humans. All of these attributes complement each other and require the existence of the other attributes. For instance, it is not possible that one believes in the Unseen, performs the prayer and gives *Zakāh* without believing in what the Messenger of Allāh ﷺ and the previous Messengers were sent with. The same with certainty in the Hereafter, this is not correct without that, for Allāh has commanded the believers,

﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا ءَامِنُوا بِاللَّهِ وَرَسُولِهِۦ وَالْكِتَـٰبِ الَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَالْكِتَـٰبِ الَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

[1] Aṭ-Ṭabari 1:244.

[2] Ibn Abi Ḥātim 1:39.

[3] Aṭ-Ṭabari 1:239.

﴿*O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has revealed to the Messenger, and the Book which He sent own to those before (him)*﴾ (4:136),

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ﴾

﴿*And argue not with the People of the Book, unless it be in (a way) that is better, except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilāh (God) and your Ilāh (God) is One (i.e. Allāh)'*﴾ (29:46),

﴿يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا مُصَدِّقٗا لِّمَا مَعَكُم﴾

﴿*O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muḥammad ﷺ) confirming what is (already) with you*﴾ (4:47), and,

﴿قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَسۡتُمۡ عَلَىٰ شَيۡءٍ حَتَّىٰ تُقِيمُواْ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡۗ﴾

﴿*Say (O Muḥammad ﷺ): "O People of the Book (Jews and Christians)! You have nothing until you act according to the Tawrāh (Torah), the Injīl (Gospel), and what has (now) been revealed to you from your Lord (the Qur'ān)."*﴾ (5:68).

Also, Allāh the Exalted described the believers;

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ﴾

﴿*The Messenger (Muḥammad ﷺ) believes in what has been revealed to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers"*﴾ (2:285), and,

﴿وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ﴾

﴿*And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers)*﴾ (4:152),

This is a sample of the *Ayāt* that indicate that the true believers all believe in Allāh, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islām and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet ﷺ stated,

«إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلٰكِنْ قُولُوا: آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ»

«When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.'»[1]

However, the faith that many Arabs have in the religion of Islām as it was revealed to Muḥammad ﷺ might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islām. Therefore, if the believers in Islām among the People of the Book gain two rewards, other Muslims who have firmer Islāmic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islām). And Allāh knows best.

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٥﴾

﴿5. They are on guidance from their Lord, and they are the successful.﴾

Guidance and Success are awarded to the Believers

Allāh said,

﴿أُولَٰئِكَ﴾

﴿They are﴾ refers to those who believe in the Unseen, establish the prayer, spend from what Allāh has granted them, believe in what Allāh has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing

[1] Abu Dāwud 4:59.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ٦ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ
أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧ وَمِنَ ٱلنَّاسِ
مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ٨
يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ٩ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ١٠ وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ١١
أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ١٢ وَإِذَا قِيلَ
لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ
أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ١٣ وَإِذَا لَقُوا۟
ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ١٤ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ
فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١٥ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ
بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ١٦

good deeds and avoiding the prohibitions. Allāh then said,

﴿عَلَىٰ هُدًى﴾

﴾*On guidance*﴿ meaning, they are (following) a light, guidance, and have insight from Allāh,

﴿وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴾*And they are the successful*﴿ meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allāh has prepared for His enemies.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦﴾

﴾*6. Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.*﴿

Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟﴾

﴾*Verily, those who disbelieve*﴿ meaning, covered the truth and hid it. Since Allāh has written that they would do so, it does not matter if you (O Muḥammad ﷺ) warn them or not, they would still have disbelieved in what you were sent with. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ٩٦ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟

﴿الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment*﴾ (10:96-97).

About the rebellious People of the Book, Allāh said,

﴿وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ﴾

﴿*And even if you were to bring to the People of the Book (Jews and Christians) all the Ayāt, they would not follow your Qiblah (prayer direction)*﴾ (2:5).

These *Ayāt* indicate that whomever Allāh has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allāh directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muḥammad ﷺ - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards. As for those who turn away in rejection, do not feel sad for them or concerned about them, for

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿*Your duty is only to convey (the Message) and on Us is the reckoning*﴾ (13:40), and,

﴿إِنَّمَا أَنتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

﴿*But you are only a warner. And Allāh is a Wakīl (Disposer of affairs, Trustee, Guardian) over all things*﴾ (11:12).

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

﴿*Verily, those who disbelieve, it is the same to them whether you (O Muḥammad ﷺ) warn them or do not warn them, they will not believe*﴾

"That the Messenger of Allāh ﷺ was eager for all the people to believe and follow the guidance he was sent with. Allāh informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allāh has decreed to do so in the first

place."[1]

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝٧﴾

﴾7. *Allāh has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment*﴿.

Meaning of *Khatama*

As-Suddi said that,

﴿خَتَمَ اللَّهُ﴾

﴾*Khatama Allāh*﴿ means, "Allāh has sealed."[2] Qatādah said that this *Āyah* means, "*Shayṭān* controlled them when they obeyed him. Therefore, Allāh sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand."[3] Ibn Jurayj said that Mujāhid said,

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ﴾

﴾*Allāh has set a seal on their hearts*﴿, "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal."[4] Ibn Jurayj also said that the seal is placed on the heart and the hearing.[5] In addition, Ibn Jurayj said, that 'Abdullāh bin Kathīr narrated that Mujāhid said, "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type."[6] Al-A'mash said, "Mujāhid demonstrated with his hand while saying, 'They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he

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[1] Aṭ-Ṭabari 1:252.
[2] Ibn Abi Ḥātim 1:44.
[3] Ibid.
[4] Ibn Abi Ḥātim 1:44.
[5] Aṭ-Ṭabari 1:259.
[6] Ibid.

said, 'Then, the heart will be sealed.' Mujāhid also said that this is the description of the *Rān* (refer to 83:14)."[1]

Al-Qurṭubi said, "The *Ummah* has agreed that Allāh has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief. Similarly, Allāh said,

﴿بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾

﴿Nay, Allāh has set a seal upon their hearts because of their disbelief﴾ (4:155)."[2]

He then mentioned the *Ḥadīth* about changing the hearts, (in which the Prophet ﷺ supplicated),

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَىٰ دِينِكَ»

«O You Who changes the hearts, make our hearts firm on Your religion.»

He also mentioned the *Ḥadīth* by Ḥudhayfah recorded in the *Ṣaḥīḥ*, in which the Messenger of Allāh ﷺ said,

«تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَىٰ قَلْبَيْنِ: عَلَىٰ أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا»

«The Fitan (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the Fitan, then a black dot will be engraved on it. Any heart that rejects the Fitan, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no Fitnah shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.»[3]

Ibn Jarīr said, "The truth regarding this subject is what the

[1] Aṭ-Ṭabari 1:258.

[2] Al-Qurṭubi 1:187.

[3] Muslim 1:128.

authentic *Ḥadīth* from the Messenger of Allāh ﷺ stated. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ، فَذٰلِكَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَىٰ: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

«*When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the Rān (stain) that Allāh described,*

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

﴾*Nay! But on their hearts is the Rān (stain) which they used to earn*﴿" (83:14).

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded this *Ḥadīth*, and At-Tirmidhi said that it is *Ḥasan Ṣaḥīḥ*.[1]

The Meaning of *Ghishāwah*

Reciting the *Āyah*,

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ﴾

﴾*Allāh has set a seal on their hearts and on their hearing*﴿, then pausing, then continuing with,

﴿وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ﴾

﴾*And on their eyes there is a Ghishāwah (covering)*﴿ is accurate, for the stamp is placed on the heart and the hearing while the *Ghishāwah*, the covering, is appropriately placed on the eyes. In his *Tafsīr*, As-Suddi said that Ibn 'Abbās and Ibn Mas'ūd said about Allāh's statement,

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ﴾

﴾*Allāh has set a seal on their hearts and on their hearing*﴿,

"So that they neither understand nor hear. Allāh also said that He placed a covering on their sight, meaning eyes, and so,

[1] *Tuḥfat Al-Aḥwadhi* 9:254, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

they do not see."[1]

The Hypocrites

We mentioned that four *Ayāt* in the beginning of *Sūrat Al-Baqarah* described the believers. The two last *Ayāt* (2:6-7) describe the disbelievers. Afterwards, Allāh begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allāh mentioned their description in detail. Each of the characteristics that Allāh used to described them with is a type of hypocrisy itself. Allāh revealed *Sūrat Barā'ah* (chapter 9) and *Sūrat Al-Munāfiqūn* (chapter 63) about the hypocrites. He also mentioned the hypocrites in *Sūrat An-Nūr* (24) and other *Sūrahs*, so that their description would be known and their ways and errors could be avoided. Allāh said,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ۝٨ يُخَـٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ
ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝٩﴾

﴾8. And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe﴿.

﴾9. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!﴿

Meaning of *Nifāq*

Nifāq means to show conformity - or agreement - and to conceal evil. *Nifāq* has several types: *Nifāq* in the creed that causes its people to reside in Hell for eternity, and *Nifāq* in deed, which is one of the major sins, as we will explain soon, Allāh willing. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."[2]

The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madīnah, this is because there were no

[1] Aṭ-Ṭabari 1:266.

[2] Aṭ-Ṭabari 1:270.

hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allāh ﷺ migrated to Al-Madīnah, where the Anṣār from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islāmic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madīnah, Banu Qaynuqā'-allies of Al-Khazraj, Banu An-Naḍīr and Banu Qurayẓah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islām. However, only a few Jews embraced Islām, such as 'Abdullāh bin Salām. During the early stage in Al-Madīnah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allāh ﷺ conducted peace treaties with the Jews and several other Arab tribes around Al-Madīnah. Soon after, the battle of Badr occurred and Allāh gave victory to Islām and its people. 'Abdullāh bin Ubayy bin Salūl was a leader in Al-Madīnah. He was Al-Khazraj's chief, and during the period of *Jahiliyyah* he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madīnah, and many in Al-Madīnah embraced Islām. Ibn Salūl's heart was filled with hatred against Islām and its people. When the battle of Badr took place, he said, "Allāh's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madīnah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allāh). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allāh's reward in the Hereafter.

The *Tafsīr* of *Āyah* 2:8

Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾﴾

﴾*And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe*﴿

"This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."[1]

This is how Abu Al-'Āliyah, Al-Ḥasan, Qatādah and As-Suddi explained this *Āyah*. Allāh revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allāh said,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾﴾

﴾*And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe*﴿ meaning, they utter these false statements only with their tongues, just as Allāh said,

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ﴾

﴾*When the hypocrites come to you (O Muḥammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger*﴿ (63:1).

This *Āyah* means that the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allāh and the Last Day with their words, when that is not the case in reality. Therefore, Allāh stated that the hypocrites lie in their testimony of creed, when He said,

﴿وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ﴾

﴾*And Allāh bears witness that the hypocrites are indeed liars.*﴿ (63:1), and,

﴿وَمَا هُم بِمُؤْمِنِينَ﴾

﴾*while in fact they believe not*﴿

Allāh said,

﴿يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟﴾

[1] Aṭ-Ṭabari 1:269.

﴿They try to deceive Allāh and those who believe﴾. The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allāh, or that the statements they utter will help them with Allāh, and this is an indication of their total ignorance. They think that such behavior will deceive Allāh, just as it might deceive some of the believers. Similarly, Allāh said,

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَـٰذِبُونَ ﴿١٨﴾﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars!﴾ (58:18).

Hence, Allāh refuted their way by saying,

﴿وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

﴿While they only deceive themselves, and perceive (it) not!﴾ Allāh stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact. Allāh also said,

﴿إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمْ﴾

﴿Verily, the hypocrites try to deceive Allāh, but it is He Who deceives them﴾ (4:142).

Also, Ibn Abi Ḥātim narrated that Ibn Jurayj commented on Allāh's statement,

﴿إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمْ﴾

﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them﴾,

"The hypocrites pronounce, 'There is no deity worthy of worship except Allāh' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief."[1] Sa'īd said that Qatādah said,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَـٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ

[1] Ibn Abi Ḥātim 1:46.

﴿ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾﴾

﴾And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they believe not. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!﴿

"This is the description of a hypocrite. He is devious, he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows."[1]

﴿فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾﴾

﴾10. In their hearts is a disease and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.﴿

The Meaning of 'Disease' in this *Āyah*

As-Suddi narrated from Abu Mālik and (also) from Abu Ṣāliḥ, from Ibn 'Abbās, and (also) Murrah Al-Hamdāni from Ibn Mas'ūd and other Companions that this *Āyah*,

﴿فِي قُلُوبِهِم مَّرَضٌ﴾

﴾In their hearts is a disease﴿ means, 'doubt', and,

﴿فَزَادَهُمُ ٱللَّهُ مَرَضًا﴾

﴾And Allāh has increased their disease﴿ also means 'doubt'.[2] Mujāhid, 'Ikrimah, Al-Ḥasan Al-Baṣri, Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah also said similarly. [3] 'Abdur-Raḥmān bin Zayd bin Aslam commented on,

﴿فِي قُلُوبِهِم مَّرَضٌ﴾

﴾In their hearts is a disease﴿, "A disease in the religion, not a physical disease. They are the hypocrites and the disease is the

[1] Ibn Abi Ḥātim 1:47.

[2] Aṭ-Ṭabari 1:280

[3] Ibn Abi Ḥātim 1:48.

doubt that they brought to Islām.

﴿فَزَادَهُمُ ٱللَّهُ مَرَضًا﴾

{*And Allāh has increased their disease*} meaning, increased them in shameful behavior."[1] He also recited,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَـٰنًا وَهُمْ يَسْتَبْشِرُونَ ۝١٢٤ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

> {*As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace.*} (9:124-125)

and commented, "Evil to their evil and deviation to their deviation." This statement by 'Abdur-Raḥmān is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated. Similarly, Allāh said,

﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ۝١٧﴾

> {*While as for those who accept guidance, He increases their guidance and grants them their piety*} (47:17).

Allāh said next,

﴿بِمَا كَانُوا۟ يَكْذِبُونَ﴾

{*Because they used to tell lies*}. The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet ﷺ knew the hypocrites of his time have only the *Ḥadīth* of Ḥudhayfah bin Al-Yamān as evidence. In it the Prophet ﷺ gave him the names of fourteen hypocrites during the battle of Tabūk. These hypocrites plotted to assassinate the Prophet ﷺ during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allāh informed the Prophet ﷺ about their plot, and the Prophet ﷺ told Ḥudhayfah their names.

As for the other hypocrites, Allāh said about them,

﴿وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَـٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۙ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

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[1] Aṭ-Ṭabari 1:280.

﴾*And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you (O Muḥammad ﷺ) know them not, We know them*﴿ (9:101), and,

﴾۞ لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾﴿

﴾*If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter*﴿ (33:60-61).

These *Ayāt* prove that the Prophet ﷺ was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet ﷺ was only informed about their characteristics, and he used to assume that some people possessed these characteristics. Similarly, Allāh said,

﴾وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ﴿

﴾*Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!*﴿ (47:30).

The most notorious hypocrite at that time was 'Abdullāh bin Ubayy bin Salūl; Zayd bin Arqam - the Companion - gave truthful testimony to that effect. In addition, 'Umar bin Al-Khaṭṭāb once mentioned the matter of Ibn Salūl to the Prophet ﷺ, who said,

«إِنِّي أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

«*I would not like the Arabs to say to each other that Muḥammad ﷺ is killing his Companions.*»[1]

Yet, when Ibn Salūl died, the Prophet ﷺ performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

[1] Al-Bukhāri 4905, Muslim 2584.

«إنّي خُيّرْتُ فَاخْتَرْتُ»

«I was given the choice (to pray for him or not), so I chose.»

In another narration, the Prophet ﷺ said,

«لَوْ أَعْلَمُ أَنّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ»

«If I knew that by asking (Allāh to forgive Ibn Salūl) more than seventy times that He would forgive him, then I would do that.»[1]

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾﴾

﴾11. And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴿

﴾12. Verily, they are the ones who make mischief, but they perceive not.﴿

Meaning of Mischief

In his *Tafsīr*, As-Suddi said that Ibn 'Abbās and Ibn Mas'ūd commented,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾﴾

﴾And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴿

"They are the hypocrites. As for,

﴿لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴾"Do not make mischief on the earth"﴿, that is disbelief and acts of disobedience."[2] Abu Ja'far said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah said that Allāh's statement,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴾And when it is said to them: "Do not make mischief on the earth,"﴿, means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allāh, because whoever

[1] *Fatḥ Al-Bāri* 8:184, Muslim 4:2141.

[2] Aṭ-Ṭabari 1:288.

disobeys Allāh on the earth, or commands that Allāh be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allāh)."[1] Ar-Rabī' bin Anas and Qatādah said similarly.[2]

Types of Mischief that the Hypocrites commit

Ibn Jarīr said, "The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allāh made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allāh's loyal friends, and support those who deny Allāh, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."[3]

The statement by Ibn Jarīr is true, taking the disbelievers as friends is one of the categories of mischief on the earth. Allāh said,

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

﴾*And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.*﴿ (8:73),

In this way Allāh severed the loyalty between the believers and the disbelievers. Similarly, Allāh said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَـٰنًا مُّبِينًا ﴿١٤٤﴾﴾

﴾*O you who believe! Do not take disbelievers as Awliyā' (protectors or helpers or friends) instead of believers. Do you*

[1] Ibn Abi Ḥātim 1:50.
[2] Ibn Abi Ḥātim 1:51.
[3] Aṭ-Ṭabari 1:289

wish to offer Allāh a manifest proof against yourselves?﴾ (4:144).

Allāh then said,

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا﴾

﴿*Verily, the hyprocrites will be in the lowest depth of the Fire; no helper will you find for them*﴾ (4:145).

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allāh and makes the statements that he utters conform to his deeds, he will gain success. Allāh said,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

﴿*And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."*﴾ meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties." Similarly, Muḥammad bin Isḥāq reported that Ibn 'Abbās said,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

﴿*And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."*﴾ means, "We seek to make amends between the believers and the People of the Book."[1] Allāh said,

﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ﴾

﴿*Verily, they are the ones who make mischief, but they perceive not.*﴾. This *Āyah* means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

[1] Ibn Abi Ḥātim 1:52.

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾﴾

﴿*13. And when it is said to them: Believe as the people believe," They say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they do not know.*﴾

Allāh said that if the hypocrites are told,

﴿ءَامِنُوا كَمَا ءَامَنَ النَّاسُ﴾

﴿*"Believe as the people believe,"*﴾, meaning, 'Believe just as the believers believe in Allāh, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allāh and His Messenger by heeding the commandments and avoiding the prohibitions.' Yet the hypocrites answer by saying,

﴿قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ﴾

﴿*"Shall we believe as the fools have believed?"*﴾ they meant (may Allāh curse the hypocrites) the Companions of the Messenger of Allāh ﷺ. This is the same *Tafsīr* given by Abu Al-'Āliyah and As-Suddi in his *Tafsīr*, with a chain of narration to Ibn 'Abbās, Ibn Mas'ūd and other Companions.[1] This is also the *Tafsīr* of Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] The hypocrites said, "Us and them having the same status, following the same path, while they are fools?!" 'The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allāh used the term foolish to include children, when He said,

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا﴾

﴿*And do not give your property, which Allāh has made a means of support for you, to the foolish*﴾ (4:5).

Allāh answered the hypocrites in all of these instances. For instance, Allāh said here,

﴿أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ﴾

[1] Aṭ-Ṭabari 1:293.

[2] Aṭ-Ṭabari 1:294.

﴿*Verily, they are the fools*﴾. Allāh thus affirmed that the hypocrites are indeed the fools, yet,

﴿وَلَٰكِن لَّا يَعْلَمُونَ﴾

﴿*But they know not*﴾. Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ ۝ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝﴾

﴿*14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayāṭīn (devils), they say: "Truly, we are with you; verily, we were but mocking."*﴾

﴿*15. Allāh mocks at them and leaves them increasing in their deviation to wander blindly.*﴾

The Hypocrites' Cunning and Deceit

Allāh said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire. Yet,

﴿وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ﴾

﴿*But when they are alone with their Shayāṭīn*﴾, meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

Human and *Jinn* Devils

Ibn Jarīr said, "The devils of every creation are the mischievous among them. There are both human devils and *Jinn* devils. Allāh said,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا﴾

﴾*And so We have appointed for every Prophet enemies – Shayāṭīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)*﴿ (6:112).

The Meaning of 'Mocking'

Allāh said,

﴿قَالُوٓا۟ إِنَّا مَعَكُمْ﴾

﴾*They say: "Truly, we are with you"*﴿. Muḥammad bin Isḥaq reported that Ibn 'Abbās said that the *Āyah* means, "We are with you,

﴿إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾

﴾*Verily, we were but mocking*﴿, meaning, we only mock people (the believers) and deceive them."[1] Aḍ-Ḍaḥḥak said that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾

﴾*Verily, we were but mocking*﴿, means, "We (meaning the hypocrites) were mocking the Companions of Muḥammad."[2] Also, Ar-Rabī' bin Anas and Qatādah said similarly.[3] Allāh's statement,

﴿ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١٥﴾

﴾*Allāh mocks at them and leaves them increasing in their deviation to wander blindly*﴿ answers the hypocrites and punishes them for their behavior. Ibn Jarīr commented, "Allāh mentioned what He will do to them on the Day of Resurrection, when He said,

﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟
نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ١٣﴾

﴾*On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a*

[1] Aṭ-Ṭabari 1:300.

[2] Ibid.

[3] Ibid.

light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾ (57:13), and,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا إِثْمًا﴾

﴾*And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness.*﴿ (3:178)."

He then said, "This, and its like, is Allāh's mockery of the hypocrites and the people of *Shirk*."

The Hypocrites suffering for their Plots

Allāh stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different. Similarly, Allāh said,

﴿وَجَزَٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴾*The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allāh*﴿ (42:40), and,

﴿فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا عَلَيْهِ﴾

﴾*Then whoever transgresses (the prohibition) against you, transgress likewise against him*﴿ (2:194).

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality. This is how the scholars explain deceit, cunning and mocking when attributed to Allāh in the Qur'ān. Surely, Allāh exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allāh does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

Meaning of 'Leaves them increasing in their deviation to wander blindly'

Allāh said,

﴿وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

﴾*Allāh mocks at them and leaves them increasing in their deviation to wander blindly*﴿. As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ said that,

﴿وَيَمُدُّهُمْ﴾

﴾*and leaves them increasing*﴿ means, He gives them respite.[1] Also, Mujāhid said, "He (causes their deviation) to increase."[2] Allāh said;

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝ نُسَارِعُ لَهُمْ فِي ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝﴾

﴾*Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not.*﴿ (23:55-56).

Ibn Jarīr commented, "The correct meaning of this *Āyah* is 'We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.' Similarly, Allāh said,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ۝﴾

﴾*And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly*﴿." (6:110).[3]

Ṭughyān used in this *Āyah* means to transgress the limits, just as Allāh said in another *Āyah*,

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِي ٱلْجَارِيَةِ ۝﴾

﴾*Verily, when the water Ṭaghā (rose) beyond its limits, We carried you in the ship*﴿ (69:11).

Also, Ibn Jarīr said that the term *'Amah*, in the *Āyah* means, 'deviation'. He also said about Allāh's statement,

[1] Aṭ-Ṭabari 1:311.
[2] Ibn Abi Ḥātim 1:57.
[3] Aṭ-Ṭabari 1:307

﴿فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

﴿*in their deviation to wander*﴾, "In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allāh has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."[1]

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ۝١٦﴾

﴿*16. These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.*﴾

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās and Ibn Mas'ūd commented on;

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ﴾

﴿*These are they who have purchased error with guidance*﴾ saying it means, "They pursued misguidance and abandoned guidance." Mujāhid said, "They believed and then disbelieved," while Qatādah said, "They preferred deviation to guidance." Qatādah's statement is similar in meaning to Allāh's statement about Thamūd,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿*And as for Thamūd, We granted them guidance, but they preferred blindness to guidance*﴾ (41:17).

In summary, the statements that we have mentioned from the scholars of *Tafsīr* indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allāh's statement,

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ﴾

﴿*These are they who have purchased error with guidance*﴾, meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allāh described,

[1] Aṭ-Ṭabari 1:309.

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّۢ
بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ
ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ
حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ يَخْطَفُ
أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ
وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ
تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ
إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟
ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾

﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ﴾

❴*That is because they believed, and then disbelieved; therefore their hearts are sealed*❵ (63:3).

The *Āyah* also includes those who preferred deviation over guidance. The hypocrites fall into several categories. This is why Allāh said,

﴿فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

❴*So their commerce was profitless. And they were not guided*❵, meaning their trade did not succeed nor were they righteous or rightly guided throughout all this. In addition, Ibn Jarīr narrated that Qatādah commented on the *Āyah*,

﴿فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

❴*So their commerce was profitless. And they were not guided*❵, "By Allāh! I have seen them leaving guidance for deviation, leaving the *Jamā'ah* (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation."[1] Ibn Abi Ḥātim also reported other similar statements.[2]

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى

[1] Aṭ-Ṭabari 1:316.

[2] Ibn Abi Ḥātim 1:60.

﴿ظُلُمَٰتٍ لَّا يُبْصِرُونَ ۝١٧ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ۝١٨﴾

﴿17. Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allāh removed their light and left them in darkness. (So) they could not see﴾.

﴿18. They are deaf, dumb, and blind, so they return not (to the right path).﴾

The Example of the Hypocrites

Allāh likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illumnitated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it. Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allāh stated in other parts of the Qur'ān.

Allāh's statement,

﴿ذَهَبَ اللَّهُ بِنُورِهِمْ﴾

﴿Allāh removed their light﴾ means, Allāh removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke. Allāh said,

﴿وَتَرَكَهُمْ فِى ظُلُمَٰتٍ﴾

﴿And left them in darkness﴾, that is their doubts, disbelief and hypocrisy.

﴿لَّا يُبْصِرُونَ﴾

﴿(So) they could not see﴾ meaning, they are unable to find the correct path or find its direction. In addition, they are,

﴿صُمٌّۢ﴾

﴿deaf﴾ and thus cannot hear the guidance,

﴿بُكۡمٌ﴾

﴾*dumb*﴿ and cannot utter the words that might benefit them,

﴿عُمۡىٌ﴾

﴾*and blind*﴿ in total darkness and deviation. Similarly, Allāh said,

﴿فَإِنَّهَا لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ﴾

﴾*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind*﴿ (22:46) and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

﴿أَوۡ كَصَيِّبٖ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٞ وَرَعۡدٞ وَبَرۡقٞ يَجۡعَلُونَ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلۡمَوۡتِۚ وَٱللَّهُ مُحِيطُۢ بِٱلۡكَٰفِرِينَ ۝١٩ يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ﴾

﴾*19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers.*﴿

﴾*20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.*﴿

Another Parable of the Hypocrites

This is another parable which Allāh gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

﴿كَصَيِّبٖ﴾

﴾*Like a Ṣayyib*﴿, meaning, "The rain", as Ibn Mas'ūd, Ibn 'Abbās, and several other Companions have confirmed[1] as well as

[1] Aṭ-Ṭabari 1:334.

Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣri, Qatādah, 'Aṭiyah Al-'Awfi, 'Aṭā' Al-Khurāsāni, As-Suddi and Ar-Rabī' bin Anas.[1] Aḍ-Ḍaḥḥāk said "It is the clouds."[2] However, the most accepted opinion is that it means the rain that comes down during,

﴿ظُلُمَٰتٌ﴾

❴*darkness*❵, meaning, here, the doubts, disbelief and hypocrisy.

﴿وَرَعْدٌ﴾

❴*thunder*❵ that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety, just as Allāh described them,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

❴*They think that every cry is against them*❵ (63:4), and,

﴿وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾

❴*They swear by Allāh that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush*❵ (9:56-57).

﴿ٱلْبَرْقُ﴾

❴*The lightning*❵, is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites,

﴿يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ﴾

❴*They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers*❵, meaning, their cautiousness does not benefit them because they are bound by Allāh's all-encompassing will and decision. Similarly, Allāh said,

﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُواْ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾﴾

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[1] Ibn Abi Ḥātim 1:66.

[2] Ibn Abi Ḥātim 1:67.

﴾*Has the story reached you of two hosts. Of Fir'awn (Pharaoh) and Thamūd? Nay! The disbelievers (persisted) in denying. And Allāh encompasses them from behind!*﴿ (85:17-20).

Allāh then said,

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾

﴾*The lightning almost snatches away their sight*﴿ meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith. Also, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾

﴾*The lightning almost snatches away their sight*﴿, "The Qur'ān mentioned almost all of the secrets of the hypocrites."[1] 'Ali bin Abi Ṭalḥah also narrated that Ibn 'Abbās said,

﴿كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ﴾

﴾*Whenever it flashes for them, they walk therein*﴿, "Whenever the hypocrites acquire a share in the victories of Islām, they are content with this share. Whenever Islām suffers a calamity, they are ready to revert to disbelief.".[2] Similarly, Allāh said,

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ﴾

﴾*And among mankind is he who worships Allāh on the edge: If good befalls him, he is content with that.*﴿ (22:11). Also, Muḥammad bin Isḥāq reported that Ibn 'Abbās said,

﴿كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا﴾

﴾*Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still*﴿,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbeleif, they again fall into confusion."[3] This was also said by Abu Al-'Āliyah, Al-Ḥasan Al-Baṣri, Qatādah, Ar-Rabī' bin Anas and As-Suddi, who narrated it from the Companions, and it is the most

[1] Aṭ-Ṭabari 1:349.
[2] Ibid.
[3] Aṭ-Ṭabari 1:346.

obvious and most correct view, and Allāh knows best.[1]

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the Ṣirāṭ (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allāh described when He said,

﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا﴾

﴾On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said to them; "Go back to you rear! Then seek a light!"﴿ (57:13).

Allāh described the believers,

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴾On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise)﴿ (57:12), and,

﴿يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾The Day that Allāh will not disgrace the Prophet (Muḥammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Ṣirāṭ (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things"﴿ (66:8).

Ibn Abi Ḥātim narrated that 'Abdullāh bin Mas'ūd

[1] Ibn Abi Ḥātim 1:75.

commented on,

﴿نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ﴾

﴾*Their Light will run forward before them*﴿, "They will pass on the *Ṣirāṭ*. according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times."[1] Ibn Abi Ḥātim also reported that Ibn 'Abbās said, "Every person among the people of *Tawḥīd* (Islāmic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel anxious. Hence, they will supplicate,

﴿رَبَّنَا أَتْمِمْ لَنَا نُورَنَا﴾

﴾*Our Lord! Keep perfect our Light for us*﴿."[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, "On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the *Ṣirāṭ*, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate,

﴿رَبَّنَا أَتْمِمْ لَنَا نُورَنَا﴾

﴾*Our Lord! Keep perfect our Light for us*﴿."

Types of Believers and Types of Disbelievers

Consequently, there are several types of people. There are the believers whom the first four *Ayāt* (2:2-5) in *Sūrat Al-Baqarah* describe. There are the disbelievers who were described in the next two *Ayāt*. And there are two categories of hypocrites: the complete hypocrites who were mentioned in the parable of the fire, and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

[1] Aṭ-Ṭabari 23:3179.

[2] Al-Ḥākim 2:495.

This is similar to the parables that were given in *Sūrat An-Nūr* (chapter 24). Like the example of the believer and the faith that Allāh put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allāh willing.

Allāh gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance. Allāh said,

﴿وَالَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing﴾ (24:39).

Allāh then gave the example of ignorant disbelievers, simple in their ignorance. He said;

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ فَوْقَ بَعْضٍ
إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾﴾

﴿Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light﴾ (24:40).

Therefore, Allāh divided the camp of the disbelievers into two groups, advocates and followers. Allāh mentioned these two groups in the beginning of *Sūrat Al-Ḥajj*,

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾﴾

﴿And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shayṭān (devil) (devoid of every kind of good)﴾ (22:3), and,

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾﴾

﴿And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh)﴾ (22:8).

Furthermore, Allāh has divided the group of the believers in

the beginning of *Sūrat Al-Wāqi'ah* (56) and at the end. He also divided them in *Sūrat Al-Insān* (76) into two groups, the *Sābiqūn* (those who preceded), they are the "near ones" (*Muqaribūn*) and *Aṣḥāb Al-Yamīn* (the companions of the right), and they are righteous (*Abrār*).

In summary, these *Ayāt* divide the believers into two categories, the near ones and righteous. Also, the disbelievers are of two types, advocates and followers. In addition, the hypocrites are divided into two types, pure hypocrites and those who have some hypocrisy in them. The Two *Ṣaḥīḥs* record that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he is entrusted, he breaches the trust*»[1]

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this *Hadīth* stipulates, or in the creed, as the *Āyah* (2:20) stipulates.

Types of Hearts

Imām Aḥmad recorded Abu Sa'īd saying that the Messenger of Allāh ﷺ said

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يَزْهَرُ وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ وَقَلْبٌ مَنْكُوسٌ وَقَلْبٌ مُصْفَحٌ، فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَسِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ الْخَالِصِ عَرَفَ ثُمَّ أَنْكَرَ وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ فَأَيُّ الْمَادَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

«*The hearts are four (types): polished as shiny as the radiating*

[1] *Fatḥ Al-Bāri* 1:111, Muslim 1:78.

lamp, a sealed heart with a knot tied around its seal, a heart that is turned upside down and a wrapped heart. As for the polished heart, it is the heart of the believer and the lamp is the light of faith. The sealed heart is the heart of the disbeliever. The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it. As for the wrapped heart, it is a heart that contains belief and hypocrisy. The example of faith in this heart, is the example of the herb that is sustained by pure water. The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart». This *Ḥadīth* has a *Jayid Ḥasan* (good) chain of narration.[1]

Allāh said,

﴿وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*And if Allāh willed, He would have taken away their hearing and their sight. Certainly, Allāh has power over all things*﴿. Muḥammad bin Isḥāq reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ﴾

﴾*And if Allāh willed, He would have taken away their hearing and their sight*﴿, "Because they abandoned the truth after they had knowledge in it."

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*Certainly, Allāh has power over all things*﴿. Ibn 'Abbās said, "Allāh is able to punish or pardon His servants as He wills."[2] Ibn Jarīr commented, "Allāh only described Himself with the ability to do everything in this *Āyah* as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight."[3]

Ibn Jarīr and several other scholars of *Tafsīr* stated that these two parables are about the same kind of hypocrite. So

[1] Aḥmad 3:17.

[2] Ibn Abi Ḥātim 1:76

[3] Aṭ-Ṭabari 1:361.

the 'or' mentioned in,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ﴾

﴿*Or like a rainstorm from the sky*﴾ means 'and', just as the *Āyah*,

﴿وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾

﴿*And obey neither a sinner or a disbeliever among them*﴾. Therefore, 'or' in the *Āyah* includes the choice of using either example for the hypocrites. Also, Al-Qurṭubī said that 'or' means, "To show compatibility of the two choices, just as when one says, 'Sit with Al-Ḥasan or Ibn Sīrīn.' According to the view of Az-Zamakhsharī, 'so it means each of these persons is the same as the other, so you may sit with either one of them.' The meaning of 'or' thus becomes 'either.' Allāh gave these two examples of the hypocrites, because they both perfectly describe them."

I (Ibn Kathīr) say, these descriptions are related to the type of hypocrite, because there is a difference between them as we stated. For instance, Allāh mentioned these types in *Sūrat Barā'ah* (chapter 9) when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds. So the two examples mentioned here describe two types of hypocrites whose characteristics are similar. For instance Allāh gave two examples in *Sūrat An-Nūr*, one for the advocates of disbelief and one for the followers of disbelief, He said,

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَـٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert*﴾ (24:39), until,

﴿أَوْ كَظُلُمَـٰتٍ فِى بَحْرٍ لُّجِّىٍّ﴾

﴿*Or (the state of a disbeliever) is like the darkness in a vast deep sea*﴾ (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allāh knows best.

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا

تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

﴾21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may acquire Taqwā.﴿

﴾22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped).﴿

Tawḥīd Al-Ulūhiyyah

Allāh next mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent. He made the earth a resting place for them, just like the bed, stable with the firm mountains.

﴿وَالسَّمَاءَ بِنَاءً﴾

﴾And the sky as a canopy﴿ meaning, 'a ceiling'. Similarly, Allāh said in another *Āyah*,

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾﴾

﴾And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds)﴿ (21:32).

﴿وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً﴾

﴾And sends down for you water (rain) from the sky﴿ meaning, through the clouds, when they need the rain. Hence, Allāh caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle. Allāh reiterated this bounty in various parts of the Qur'ān.

There is another *Āyah* that is similar to this *Āyah* (2:22), that is, Allāh's statement,

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴾It is He Who has made for you the earth as a dwelling place

and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists﴿ (40:64).

The meaning that is reiterated here is that Allāh is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him. This is why Allāh said next,

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

﴾Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped)﴿ (2:22).

The Two *Ṣaḥīḥs* record that Ibn Mas'ūd said, "I said to the Messenger of Allāh ﷺ, 'Which evil deed is the worst with Allāh?' He said,

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

«*To take an equal with Allāh, while He alone created you.*»"[1]

Also, Mu'ādh narrated the Prophet's statement,

«أَتَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ؟ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«*Do you know Allāh's right on His servants? They must worship Him alone and refrain from associating anything with Him in worship.*»[2] Another *Ḥadīth* states,

«لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلٰكِنْ لِيَقُلْ: مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلَانٌ»

«*None of you should say, 'What Allāh and so-and-so person wills. Rather, let him say, 'What Allāh wills, and then what so-and-so person wills.*»[3]

A *Ḥadīth* with the same Meaning

Imām Aḥmad narrated that Al-Ḥārith Al-Ash'ari said that the Prophet of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 8:350 and Muslim 1:90.
[2] *Fatḥ Al-Bāri* 13:359 and Muslim 1:59.
[3] Aḥmad 5:384, 394, 398.

«إِنَّ اللهَ عَزَّ وَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُبْطِيءَ بِهَا، فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أُمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِمَّا أَنْ تُبَلِّغَهُمْ وَإِمَّا أَنْ أُبَلِّغَهُنَّ، فَقَالَ: يَا أَخِي إِنِّي أَخْشَى إِنْ سَبَقْتَنِي أَنْ أُعَذَّبَ أَوْ يُخْسَفَ بِي قَالَ: فَجَمَعَ يَحْيَى بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ، فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: إِنَّ اللهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَىٰ غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَسُرُّهُ أَنْ يَكُونَ عَبْدُهُ كَذٰلِكَ، وَإِنَّ اللهَ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا. وَآمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا. وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خَلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ. وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلَىٰ عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَّ نَفْسَهُ. وَآمُرُكُمْ بِذِكْرِ اللهِ كَثِيرًا وَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَىٰ حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَ أَحْصَنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللهِ»

«Allāh commanded Yaḥyā bin Zakariyā to implement five commands and to order the Children of Israel to implement them, but Yaḥyā was slow in carrying out these commands. 'Īsā said to Yaḥyā, 'You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.' Yaḥyā said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yaḥyā bin Zakariyā called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allāh and praised him and then said, 'Allāh ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allāh alone and

not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allāh created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allāh directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro. I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allāh than the scent of musk. I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself. I also command you to always remember Allāh. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allāh, he will be resorting to the best refuge from Satan.»

Al-Ḥārith then narrated that the Messenger of Allāh ﷺ said,

«وَأَنَا آمُرُكُمْ بِخَمْسٍ اللهُ أَمَرَنِي بِهِنَّ: الْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهِجْرَةِ وَالْجِهَادِ فِي سَبِيلِ اللهِ. فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُثَى جَهَنَّمَ» قَالُوا: يَا رَسُولَ اللهِ وَإِنْ صَامَ وَصَلَّى؟ فَقَالَ: «وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ، فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمُ اللهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللهِ»

«*And I order you with five commandments that Allāh has ordered me. Stick to the Jamā'ah (community of the faithful), listen and obey (your leaders) and perform Hijrah (migration) and Jihād for the sake of Allāh. Whoever abandons the Jamā'ah, even the distance of a hand span, will have removed the tie of Islām from his neck, unless he returns. Whoever uses the*

slogans of Jahiliyah (the pre-Islamic period of ignorance) he will be among those kneeling in Jahannam (Hellfire).» They said, "O Messenger of Allāh! Even if he prays and fasts?" He said, «*Even if he prays, fasts and claims to be Muslim. So call the Muslims with their names that Allāh has called them: 'The Muslims, the believing servants of Allāh.'*»[1]

This is a *Hasan Hadīth*, and it contains the statement, "Allāh has created and sustains you, so worship Him and do not associate anything with Him in worship." This statement is relevant in the *Ayāt* (2:21-22) we are discussing here and supports singling Allāh in worship, without partners.

Signs of Allāh's Existence

Several scholars of *Tafsīr*, like Ar-Rāzi and others, used these *Ayāt* as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator. Once a bedouin was asked about the evidence to Allāh's existence, he responded, "All praise is due to Allāh! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists?"[2]

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allāh's statement,

﴿وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۝٢٧ وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَٰٓؤُاْ﴾

[1] Ahmad 4:130.

[2] Ar-Rāzi 2:91.

﴾And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and Ad-Dawābb (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allāh﴿ (35:27-28).

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allāh has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allāh, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance. There are numerous *Ayāt* in the Qur'ān on this subject.

﴿وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَـٰفِرِينَ ﴿٢٤﴾﴾

﴾23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our servant (Muḥammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful﴿.

﴾24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.﴿

The Message of Messenger of Allāh ﷺ is True

Allāh begins to prove the truth of prophethood after He stated that there is no deity worthy of worship except Him. Allāh said to the disbelievers,

﴿وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

﴾And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to

Our servant﴾ meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِسُورَةٍ﴾

﴿*then produce a Sūrah (chapter)*﴾ meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allāh, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allāh. However, you will not be able to succeed in this quest. Ibn 'Abbās said that,

﴿شُهَدَآءَكُم﴾

﴿*your witnesses*﴾ means "Aids."[1] Also, As-Suddi reported that Abu Mālik said the *Āyah* means, "Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you."[2] Also, Mujāhid said that,

﴿وَادْعُوا شُهَدَآءَكُم﴾

﴿*and call your witnesses*﴾ means, "People, meaning, wise and eloquent men who will provide the testimony that you seek."[3]

The Challenge

Allāh challenged the disbelievers in various parts of the Qur'ān. For instance, Allāh said in *Sūrat Al-Qaṣaṣ* (28:49),

﴿قُلْ فَأْتُوا بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾﴾

﴿*Say (to them, O Muḥammad ﷺ): "Then bring a Book from Allāh, which is a better guide than these two (the Tawrāh (Torah) and the Qur'ān), that I may follow it, if you are truthful"*﴾. Also, Allāh said in *Sūrat Al-Isrā'* (17:88),

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

﴿*Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even*

[1] Aṭ-Ṭabari 1:376.
[2] Ibn Abi Ḥātim 1:84.
[3] Ibn Abi Ḥātim 1:85.

if they helped one another."﴾ Allāh said in *Sūrāt Hūd* (11:13),

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ﴾

﴾*Or they say, "He (Prophet Muḥammad ﷺ) forged it (the Qur'ān)." Say: "Bring you then ten forged Sūrahs (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!"*﴾, and in *Sūrat Yūnus* (10:37-38),

﴿وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾﴾

﴾*And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Tawrāh, and the Injīl), and a full explanation of the Book (i.e. Laws decreed for mankind) – wherein there is no doubt – from the Lord of all that exists.*﴾

﴾*Or do they say: "He (Muḥammad ﷺ) has forged it?" Say: "Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!"*﴾. All of these *Ayāt* were revealed in Makkah.

Allāh also challenged the disbelievers in the *Ayāt* that were revealed in Al-Madīnah. In this *Āyah*, Allāh said,

﴿وَإِن كُنتُمْ فِى رَيْبٍ﴾

﴾*And if you (Arab pagans, Jews, and Christians) are in Rayb*﴾ meaning, doubt.

﴿مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

﴾*Concerning that which We have sent down (i.e. the Qur'ān) to Our servant*﴾ meaning, Muḥammad ﷺ,

﴿فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ﴾

﴾*then produce a Sūrah (chapter) the like thereof*﴾ meaning, similar to the Qur'ān. This is the *Tafsīr* of Mujāhid, Qatādah, Ibn Jarīr Aṭ-Ṭabari, Az-Zamakhshari and Ar-Rāzi. Ar-Rāzi said that this

is the *Tafsīr* of 'Umar, Ibn Mas'ūd, Ibn 'Abbās, Al-Ḥasan Al-Baṣri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allāh has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allāh said,

﴿فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ﴾

﴾*Bring you then ten forged Sūrahs (chapters) like it*﴿ (11:13), and,

﴿لَا يَأْتُونَ بِمِثْلِهِۦ﴾

﴾*They could not produce the like thereof*﴿ (17:88).

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allāh challenged the Arab disbelievers both in Makkah and Al-Madīnah several times, especially since they had tremendous hatred and enmity for the Prophet ﷺ and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allāh said,

﴿فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟﴾

﴾*But if you do it not, and you can never do it*﴿, indicating that they will never be able to answer the challenge. This is another miracle, in that, Allāh clearly stated without doubt that the Qur'ān will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur'ān, when the Qur'ān is the Word of Allāh Who created everything? How can the words of the created ever be similar to the Words of the Creator?

Examples of the Miracle of the Qur'ān

Whoever reads through the Qur'ān will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions. Allāh said,

﴿الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾﴾

﴾*Alif Lām Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allāh), Who is Wise and well-acquainted (with all things)*﴿ (11:1)

So the expressions in the Qur'ān are perfect and its meanings are explained. Further, every word and meaning in the Qur'ān is eloquent and cannot be surpassed. The Qur'ān also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'ān stated. Also, the Qur'ān commanded every type of righteousness and forbade every type of evil, just as Allāh stated,

﴾وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴿

﴾*And the Word of your Lord has been fulfilled in truth and in justice*﴿ (6:115).

meaning, true in the stories it narrates and just in its Laws. The Qur'ān is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement, "The most eloquent speech is the one that contains the most lies!" Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'ān, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'ān, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'ān does not become old when one repeats reciting it, nor do the scholars ever get bored with it. When the Qur'ān mentions the subject

of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts? When the Qur'ān promises, it opens the hearts and the ears, making them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent. For instance, on the subject of promises and encouragement, the Qur'ān said,

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*No person knows what is kept hidden for them of joy as a reward for what they used to do*﴾ (32:17), and,

﴿وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَـٰلِدُونَ﴾

﴿*(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever*﴾ (43:71).

On the subject of warning and discouragement;

﴿أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ﴾

﴿*Do you then feel secure that He will not cause a side of the land to swallow you up*﴾ (17:68), and,

﴿ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾

﴿*Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning*﴾ (67:16-17).

On the subject of threats, the Qur'ān said,

﴿فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ﴾

﴿*So We punished each (of them) for his sins*﴾ (29:40). Also, on the subject of soft advice, the Qur'ān said,

﴿أَفَرَءَيْتَ إِن مَّتَّعْنَـٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾﴾

﴾*Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them*﴿ (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'ān.

When the Qur'ān is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act. Ibn Mas'ūd and other scholars of the Salaf said, "When you hear what Allāh said in the Qur'ān, such as,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟﴾

﴾*O you who believe!*﴿, then listen with full attention, for it either contains a type of righteousness that Allāh is enjoining, or an evil that He is forbidding." For instance, Allāh said,

﴿يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ﴾

﴾*He (Muhammad ﷺ) commands them for Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful At-Tayyibāt(i.e. all good and lawful things), and prohibits them as unlawful Al-Khabā'ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them*﴿ (7:157).

When the *Ayāt* mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allāh prepared for His loyal friends, or torment and Hell for His enemies, these *Ayāt* contain glad tidings or warnings. The *Ayāt* then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allāh's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

The Qur'ān is the Greatest Miracle given to the Prophet ﷺ

The Two *Ṣaḥīḥs* record that Abu Hurayrah said that the Prophet ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُه وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«*Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allāh sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.*»[1]

This is the wording narrated by Muslim. The Prophet ﷺ stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'ān that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allāh knows best. The Prophet ﷺ was also aided with innumerable signs and indications that testify to the truth of his prophethood and what he was sent with, all thanks and praise is due to Allāh.

Meaning of 'Stones'

Allāh said,

﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

﴾*Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers*﴿ (2:24).

'Fuel' is wood, or similar substances, used to start and feed a fire. Similarly, Allāh said,

﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾

﴾*And as for the Qāsiṭūn (disbelievers who deviated from the right path), they shall be firewood for Hell*﴿ (72:15), and,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾﴾

[1] *Fatḥ Al-Bāri* 8:619 and Muslim 1:134.

﴾*Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you enter it. Had these (idols) been ālihah (gods), they would not have entered there (Hell), and all of them will abide therein*﴿ (21:98-99).

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allāh save us from this evil end. It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allāh, just as Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

﴾*Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell!*﴿ (21:28).

Allāh's statement,

﴿أُعِدَّتْ لِلْكَٰفِرِينَ﴾

﴾*prepared for the disbelievers*﴿

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves. There is no contradiction between these two views, because they are dependent upon each other. 'Prepared' means, it is 'kept' and will surely touch those who disbelieve in Allāh and His Messenger ﷺ. Ibn Isḥāq narrated that Muḥammad said that 'Ikrimah or Sa'īd bin Jubayr said that Ibn 'Abbās said,

﴿أُعِدَّتْ لِلْكَٰفِرِينَ﴾

﴾*prepared for the disbelievers*﴿,

"For those who embrace the disbelief that you (disbelievers) have embraced."[1]

Jahannam (Hellfire) exists now

Many of the Imāms of the Sunnah used this *Āyah* to prove that the Fire exists now. This is because Allāh said,

[1] Aṭ-Ṭabari 1:383.

﴿أُعِدَّتْ﴾

﴾*prepared*﴿ meaning, prepared and kept. There are many *Ḥadīths* on this subject. For instance, the Prophet ﷺ said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ»

«*Paradise and the Fire had an argument..*»[1]

Also, the Prophet ﷺ said,

«اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعضِي بَعْضًا فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ»

«*The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allāh allowed her two periods to exhale, one in winter and one in summer.*»[2]

Also, there is a *Ḥadīth* recorded from Ibn Mas'ūd that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allāh ﷺ said,

«هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلَىٰ قَعْرِهَا»

«*This is a stone that was thrown from the top of Jahannam seventy years ago, but only now reached its bottom.*» This *Ḥadīth* is in *Ṣaḥīḥ Muslim*. [3]

There are many *Ḥadīths* that are *Mutawātir* (narrated by many different chains of narrations) on this subject, such as the *Ḥadīths* about the eclipse prayer, the night of *Isrā'* etc.

Allāh's statements,

﴿فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ﴾

﴾*Then produce a Sūrah (chapter) of the like thereof*﴿ (2:23), and,

﴿بِسُورَةٍ مِّثْلِهِ﴾

﴾*A Sūrah (chapter) like it*﴿ (10:38) this includes the short and long *Sūrahs* of the Qur'ān. Therefore, the challenge to creation stands with regards to both the long and short *Sūrahs*, and

[1] Muslim 4:2186.

[2] *Al-Bukhāri no. 527, Tuḥfat Al-Aḥwadhi* 7:317.

[3] Muslim 4:2184.

الجزء الأول ○ سورة البقرة

وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ
رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾
۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا
فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ
بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ
وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ
ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾
كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ
ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى
ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾

there is no disagreement that I know of on this fact between the scholars of old and new. Before he became Muslim, 'Amr bin Al-'Āṣ met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muḥammad ﷺ) in Makkah?" 'Amr said, "A short, yet eloquent *Sūrah*." He asked, "What is it?" He said,

﴿وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾﴾

﴾*By Al-'Aṣr (the time). Verily, man is in loss,*﴿ (103:1-2)

Musaylimah thought for a while and said, "A similar *Sūrah* was also revealed to me." 'Amr asked, "What is it?" He said, "O *Wabr*, O *Wabr* (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin." 'Amr said, "By Allāh! You know that I know that you are lying."

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا
رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ
أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾﴾

﴾*25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in*

resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Muṭahharatun (purified mates or wives), and they will abide therein forever.﴾

Rewards of Righteous Believers

After mentioning the torment that Allāh has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'ān was called *Mathāni*, based on the correct opinion of the scholars. We will elaborate upon this subject later. *Mathāni* means to mention faith and then disbelief, or vice versa. Or, Allāh mentions the miserable and then the happy, or vice versa. As for mentioning similar things, it is called *Tashabbuh*, as we will come to know, Allāh willing. Allāh said,

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴿*And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)*﴾. Consequently, Allāh stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From *Ḥadīths* it is learned that the rivers of Paradise do not run in valleys, and that the banks of *Al-Kawthar* (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allāh to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Ḥātim reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَنْهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتَ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكِ»

«*The rivers of Paradise spring from beneath hills, or mountains of musk.*»[1]

He also reported from Masrūq that 'Abdullāh said, "The rivers of Paradise spring from beneath mountains of musk."[2]

[1] Ibn Abi Ḥātim 1:87.

[2] Ibn Abi Ḥātim 1:88.

The similarity between the Fruits of Paradise

Allāh said next,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ﴾

﴾*Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before"*﴿.

Ibn Abi Ḥātim reported that Yaḥyā bin Abi Kathīr said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, 'This is the same as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allāh's statement,

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

﴾*and they will be given things in resemblance*﴿.[1] Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that Abu Al-'Āliyah said that,

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

﴾*and they will be given things in resemblance*﴿ means, "They look like each other, but the taste is different."[2] Also, 'Ikrimah said,

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

﴾*and they will be given things in resemblance*﴿ "They are similar to the fruits of this life, but the fruits of Paradise taste better."[3] Sufyān Ath-Thawri reported from Al-A'mash, from Abu Thubyān, that Ibn 'Abbās said, "Nothing in Paradise resembles anything in the life of this world, except in name." In another narration, Ibn 'Abbās said, "Only the names are similar between what is in this life and what is in Paradise."[4]

[1] Ibn Abi Ḥātim 1:90

[2] Ibn Abi Ḥātim 1:90

[3] Aṭ-Ṭabari 1:391.

[4] Aṭ-Ṭabari 1:392.

The Wives of the People of Paradise are Pure

Allāh said,

﴿وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾

﴾*and they shall have therein Azwājun Muṭahharatun*﴿. Ibn Abi Ṭalḥah reported that Ibn 'Abbās said, "Purified from filth and impurity."[1] Also, Mujāhid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies."[2] Also, Qatādah said, "Purified from impurity and sin." In another narration, he said, "From menstruation and pregnancies."[3] Further, 'Aṭā', Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, 'Aṭiyah and As-Suddi were reported to have said similarly.[4]

Allāh's statement,

﴿وَهُمْ فِيهَا خَٰلِدُونَ﴾

﴾*and they will abide therein forever*﴿ meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases. We ask Allāh to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ
أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ
كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ
بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلْخَٰسِرُونَ ﴿٢٧﴾﴾

﴾*26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only the Fāsiqīn (the rebellious, disobedient to*

[1] Aṭ-Ṭabari 1:295.
[2] Aṭ-Ṭabari 1:396.
[3] Ibn Abi Ḥātim 1:91.
[4] Ibn Abi Ḥātim 1:92.

Allāh﴾.

﴿*27. Those who break Allāh's covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.*﴾

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd, and some Companions said; "When Allāh gave these two examples of the hypocrites" meaning Allāh's statements,

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا﴾

﴿*Their likeness is as the likeness of one who kindled a fire*﴾, and,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ﴾

﴿*Or like a rainstorm from the sky*﴾, "The hypocrites said, 'Allāh's far more exalted than for Him to make such examples.' So Allāh revealed these *Ayāt* (2:26-27) up to:

﴿هُمُ ٱلْخَـٰسِرُونَ﴾

﴿*Who are the losers*﴾".[1] Sa'īd said that Qatādah said, "Allāh does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allāh mentioned the flies and the spider in His Book, the people of misguidance said, 'Why did Allāh mention these things.' So Allāh revealed;

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

﴿*Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it*﴾."[2]

A Parable about the Life of This World

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas commented on this *Āyah* (2:26); "This is an example that Allāh has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allāh mentioned in the Qur'ān: when

[1] Aṭ-Ṭabari 1:398.

[2] Aṭ-Ṭabari 1:399.

they acquire (and collect the delights of) the life of this world, Allāh then takes them away." Afterwards, he recited,

﴿فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ﴾

﴾So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing﴿ (6:44)[1]

In this *Āyah* (2:26) Allāh stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter.

Allāh's statement,

﴿فَمَا فَوْقَهَا﴾

﴾Or so much more when it is bigger than it﴿ *Famā fawqahā* means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. Muslim narrated that Āishah said that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يُشَاكُ شَوكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ»

«No Muslim is harmed by a thorn, Famā fawqahā (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.»[2]

So Allāh has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider. Allāh said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾﴾

﴾O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from

[1] Aṭ-Ṭabari 1:398.

[2] Muslim 4:1991.

them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.﴾ (22:73),

﴿مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ
ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾﴾

﴾*The likeness of those who take (false deities as) Awliyā' (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house – if they but knew.*﴿ (29:41), and,

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى
ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن
قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ
ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾

﴾*See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. Allāh will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allāh alone and none else), and in the Hereafter. And Allāh will cause the Ẓālimīn (polytheists and wrongdoers) to go astray those and Allāh does what He wills.*﴿ (14:24-27). Allāh said,

﴿ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ﴾

﴾*Allah puts forward the example of (two men – a believer and a disbeliever); a servant under the possession of another, he has no power of any sort*﴿ (16:75). He then said,

﴿وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ
أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ﴾

﴾*And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice?*﴿ (16:76). Also, Allāh said,

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ﴾

﴾*He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you?*﴿ (30:28).

Mujāhid commented on Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

﴾*Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.*﴿

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allāh guides the believers by these parables."[1]

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd and other people among the Companions said,

﴿يُضِلُّ بِهِۦ كَثِيرًا﴾

﴾*By it He misleads many*﴿, "Meaning the hypocrites. Allāh guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allāh mentioned for them which they know are true. This is how Allāh misleads them."[2]

﴿وَيَهْدِى بِهِۦ﴾

﴾*And He guides thereby*﴿ meaning, with the parables,

﴿كَثِيرًا﴾

﴾*many*﴿ from among the people of faith and conviction. Allāh

[1] Ibn Abi Ḥātim 1:93.

[2] Aṭ-Ṭabari 1:408.

adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allāh has mentioned. This is guidance that Allāh grants them;

﴿وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ﴾

﴾*And He misleads thereby only the Fāsiqīn (the rebellious, disobedient to Allāh)*﴿, meaning, the hypocrites. The Arabs say that the date has *Fasaqat,* when it comes out of its skin, and they call the mouse a *Fuwaysiqah,* because it leaves its den to cause mischief. The Two *Ṣaḥīḥs* recorded 'Ā'ishah saying that the Messenger of Allāh ﷺ said,

«خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ
وَالْكَلْبُ الْعَقُورُ»

«*Five animals are Fawasiq, and they must be killed during Iḥrām and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.*»[1]

Fāsiq, includes the disbeliever and the disobedient. However, the *Fisq* of the disbeliever is worse, and this is the type of *Fāsiq* that the *Āyah* is describing here, because Allāh described them as,

﴿ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ
فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾﴾

﴾*Those who break Allāh's covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.*﴿

These are the characteristics of the disbelievers and they contradict the qualities of the believers. Similarly, Allāh said in *Sūrat Ar-Ra'd,*

﴿أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾ ٱلَّذِينَ
يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ
رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾﴾

[1] *Fatḥ Al-Bāri* 6:408 and Muslim 2:856.

﴾Shall he then, who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the covenant of Allāh and break not the Mīthāq (bond, treaty, covenant). And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning.﴿ (13:19-21)﴿ until,

﴿وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾﴾

﴾And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's mercy), and for them is the unhappy (evil) home (i.e. Hell).﴿ (13:25)

The covenant that these deviant people broke is Allāh's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allāh's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the *Āyah* (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allāh took from them in the Tawrāh to follow Muḥammad ﷺ when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allāh's covenant in this case occured when the People of the Book rejected the Prophet ﷺ after they knew the truth about him, and they hid this truth from people, even though they swore to Allāh that they would do otherwise. Allāh informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the *Āyah* (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allāh took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions,

knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allāh's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allāh's Prophets and Books, although they knew that they were the truth. This *Tafsīr* was reported from Muqātil bin Ḥayyān, and it is very good. It is also the view that Az-Zamakhshari held.

Allāh's statement next,

﴿وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ﴾

﴾And sever what Allāh has ordered to be joined﴿

is in reference to keeping the relations with the relatives, as Qatādah asserted. This *Āyah* is similar to Allāh's statement,

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ۝٢٢﴾

﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ (47:22)[1]

Ibn Jarīr Aṭ-Ṭabari preferred this opinion. However, it has been said that the meaning of the *Āyah* (2:27) here is more general. Hence, everything that Allāh has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of 'Loss'

Muqātil bin Ḥayyān commented on Allāh's statement,

﴿أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ﴾

﴾It is they who are the losers﴿ "In the Hereafter."[2] Similarly, Allāh said,

﴿أُو۟لَـٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ﴾

﴾On them is the curse (i.e. they will be far away from Allāh's mercy), and for them is the unhappy (evil) home (i.e. Hell)﴿ (13:25).

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every characteristic that Allāh describes those other than the people of Islām - such as being losers - then it refers to disbelief.

[1] Aṭ-Ṭabari 1:416.

[2] Ibn Abi Ḥātim 1:101

However, when they are attributed to the people of Islām, then these terms refer to sin."[1] Ibn Jarīr commented on Allāh's statement,

﴿أُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴾*It is they who are the losers,*﴿

"Losers is plural for loser, this word refers to whoever decreased his own share of Allāh's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allāh has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allāh's mercy."[2]

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨﴾

﴾*28. How can you disbelieve in Allāh seeing that you were dead and He gave you life? Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.*﴿

Allāh testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ﴾

﴾*How can you disbelieve in Allāh?*﴿

How can anyone deny Allāh's existence or worship others with Him while;

﴿وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ﴾

﴾*You were dead and He gave you life*﴿ meaning, He brought them from the state of non-existence to life. Similarly, Allāh said,

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ٣٥ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ٣٦﴾

[1] Aṭ-Ṭabari 1:417.

[2] Ibid.

﴾*Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief*﴿ (52:35-36) and,

﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا﴾

﴾*Has there not been over man a period of time, when he was not a thing worth mentioning?*﴿ (76:1).

There are many other *Ayāt* on this subject. Ibn Jarīr reported from 'Aṭā' that Ibn 'Abbās said that,

﴿وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ﴾

﴾*Seeing that you were dead and He gave you life*﴿ means, "You did not exist beforehand. You were nothing until Allāh created you; He will bring death to you and then bring you back to life during Resurrection." Ibn 'Abbās then said, "This is similar to Allāh's statement;

﴿قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

﴾*They will say: "Our Lord! You have made us to die twice and You have given us life twice."*﴿ (40:11)"[1]

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴾*29. He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens and He is the Knower of everything.*﴿

Evidence of Allāh's Ability

After Allāh mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth. Allāh said,

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ﴾

﴾*He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens*﴿ meaning, He turned

[1] Aṭ-Ṭabari 1:419.

towards the heaven,

﴿فَسَوَّىٰهُنَّ﴾

﴿*And made them*﴾ meaning, that He made the heaven, seven heavens. Allāh said,

﴿فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*And made them seven heavens and He is the Knower of everything*﴾ meaning, His knowledge encompasses all His creation, just as He said in another *Āyah*,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴿*Should not He Who has created know?*﴾ (67:14).

The Beginning of the Creation

This *Āyah* (2:29) is explained in detail in *Sūrat As-Sajdah* where Allāh said;

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ذَٰلِكَ رَبُّ
ٱلْعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً
لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا
طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِمَصَٰبِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾﴾

﴿*Say (O Muḥammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of all that exists. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation). Then He Istawā ilā the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the decree of the Almighty, the Knower*﴾ (41:9-12).

These *Ayāt* indicate that Allāh started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of *Tafsīr* reiterated, as we will come to know, Allāh willing. Allāh also said,

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ۝٢٧ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ۝٢٨ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ۝٢٩
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ۝٣٠ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ۝٣١ وَٱلْجِبَالَ أَرْسَىٰهَا ۝٣٢ مَتَٰعًا لَّكُمْ
وَلِأَنْعَٰمِكُمْ ۝٣٣﴾

﴾Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle﴿ (79:27-33).

It is said that "Then" in the *Āyah* (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn 'Abbās by 'Ali bin Abi Ṭalḥah.[1]

The Earth was created before Heaven

Mujāhid commented on Allāh's statement,

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا﴾

﴾He it is Who created for you all that is on earth﴿

"Allāh created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allāh said,

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ﴾

﴾Then He Istawā ilā (turned towards) the heaven when it was smoke.﴿ (41:11)

﴿فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ﴾

﴾And made them seven heavens﴿ means, one above the other, while the 'seven earths' means, one below the other."[2]

[1] Aṭ-Ṭabari 1:437.

[2] Aṭ-Ṭabari 1:436.

سُورَةُ البَقَرَةِ ٦ الجُزْءُ الأَوَّلُ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً
قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ
﴿٣٠﴾ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ
فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُواْ
سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ
﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ
لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ
﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾
فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُواْ
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

This *Āyah* testifies to the fact that the earth was created before heaven, as Allāh has indicated in the *Ayāt* in *Sūrat As-Sajdah*.

Spreading the Earth out after the Heavens were created

Ṣaḥīḥ Al-Bukhāri records that when Ibn 'Abbās was question about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.[1] Several *Tafsīr* scholars of old and recent times also said similarly, as we have elaborated on in the *Tafsīr* of *Sūrat An-Nāzi'āt* (chapter 79). The result of that discussion is that the word *Daḥā* (translated above as "spread") is mentioned and explained in Allāh's statement,

﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾﴾

﴾And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly.﴿ (79:30-32)

Therefore, *Daḥā* means that the earth's treasures were brought to its surface after finishing the job of creating

[1] *Fatḥ Al-Bāri* 8:417.

whatever will reside on earth and heaven. When the earth became *Daḥā*, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allāh knows best.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾

﴾30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."﴿

Ādam and His Children inhabited the Earth, Generation after Generation

Allāh reiterated His favor on the Children of Ādam when He stated that He mentioned them in the highest of heights before He created them. Allāh said,

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ﴾

﴾And (remember) when your Lord said to the angels.﴿

This *Āyah* means, "O Muḥammad ﷺ! Mention to your people what Allāh said to the angels,

﴿إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾

﴾Verily, I am going to place a Khalīfah on earth﴿.

Meaning people reproducing generation after generation, century after century, just as Allāh said,

﴿وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ﴾

﴾And it is He Who has made you (Khalā'if) generations coming after generations, replacing each other on the earth﴿ (6:165),

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

﴾And makes you (Khulafā') inheritors of the earth﴿ (27:62),

﴿وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ﴾

﴾*And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhlufūn) on the earth.*﴿ (43:60) and,

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ﴾

﴾*Then after them succeeded an (evil) generation (Khalf)*﴿ (7:169).

It appears that Allāh was not refering to Ādam specifically as *Khalīfah*, otherwise he would not have allowed the angels' statement,

﴿أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ﴾

﴾*Will You place therein those who will make mischief therein and shed blood*﴿.

The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allāh stated that He would create man from clay. Or, the angels understood this fact from the word *Khalīfah*, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurṭubi said.

The statement the angels uttered was not a form of disputing with Allāh's, nor out of envy for the Children of Ādam, as some mistakenly thought. Allāh has described them as those who do not precede Him in speaking, meaning that they do not ask Allāh anything without His permission. When Allāh informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatādah mentioned, they said,

﴿أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ﴾

﴾*Will You place therein those who will make mischief therein and shed blood?*﴿

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood? [1] "If the wisdom behind this action is

[1] Aṭ-Ṭabari 1:464.

that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures?"

Allāh said to the angels in answer to their inquiry,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴾*I know that which you do not know.*﴿

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allāh and follow His Messengers."

The *Ṣaḥīḥ* recorded that when the angels ascend to Allāh with the records of the servant's deeds, Allāh asks them, while having better knowledge, "How did you leave My servants?" They will say, "We came to them while they were praying and left them while they were praying."[1] This is because the angels work in shifts with mankind, and they change shifts during the *Fajr* and *'Aṣr* prayers. The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allāh ﷺ said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«*The deeds of the night are elevated to Allāh before the morning, and the deeds of the morning before the night falls.*»[2]

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allāh's statement,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴾*I know that which you do not know.*﴿

It was said that the meaning of Allāh's statement,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

[1] *Fatḥ Al-Bāri 13:426.*

[2] Muslim no. 179, *Musnad Abi 'Awānah* 1:145.

﴾I know that which you do not know.﴿

is, "I have a specific wisdom in creating them, which you do not have knowledge of." It was also said that it is in answer to,

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

﴾While we glorify You with praises and thanks and sanctify You﴿ after which Allāh said,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴾I know that which you do not know﴿. Meaning, "I know that Iblīs is not as you are, although he is among you." Others said,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

> "*﴾Will You place therein those who will make mischief therein and shed blood, – while we glorify you with praises and thanks and sanctify You.﴿*

is their request that they should be allowed to inhabit the earth, instead of the Children of Ādam. So Allāh said to them,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴾I know that which you do not know﴿ if your inhabiting the heavens is better, or worse for you." Ar-Rāzi as well as others said this. Allāh knows best.

The Obligation of appointing a Khalīfah and some related Issues

Al-Qurṭubi, as well as other scholars, said that this *Āyah* (2:30) proves the obligation of appointing a Khalīfah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islāmic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imām, and what is necessary in performing an obligation, is an obligation itself. We should state here that *Imāmah* occurs by either naming a successor, as a group among *Ahl As-Sunnah* scholars said occurred - by the Prophet ﷺ - in the case of Abu Bakr, or hinting to a successor. Or, the current Khalīfah names a certain person as Khalīfah after him, as Abu Bakr did with 'Umar. Or, the Khalīfah might leave the matter in the hands of

the Muslim consultative council, or a group of righteous men, just as 'Umar did. Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The Khalīfah must be a responsible adult Muslim male, able to perform *Ijtihād* (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hāshim, or that he be immune from error, as the Rāfiḍah (Shiites) falsely claim.

When the Khalīfah becomes an immoral person (*Fāsiq*), should he be impeached? There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allāh ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ»

«*Unless you witness a clear Kufr regarding which you have clear proof from Allāh.*»[1]

Does the Khalīfah have the right to resign from his post? There is a difference on this issue. It is a fact that Al-Ḥasan bin 'Ali removed himself from the position of Khalīfah and surrendered it to Mu'āwiyah. However, this occurred because of a necessity, and Al-Ḥasan was praised for this action.

It is not permissible to appoint two Imāms for the world or more at the same time. This is not allowed because the Messenger of Allāh ﷺ said,

«مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ فَاقْتُلُوهُ كَائِنًا مَنْ كَانَ»

«*Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.*»[2]

This is the view of the majority of scholars. Imām Al-Ḥaramayn stated that Abu Isḥāq allowed the appointment of two or more Imāms when the various provinces are far away from each other. However, Imām Al-Ḥaramayn himself was indecisive about this view.

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[1] Al-Bukhāri no. 7056, Aṭ-Ṭabari 1:477.

[2] Muslim 3:1470.

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾﴾

﴾31. And He taught Ādam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."﴿

﴾32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise."﴿

﴾33. He said: "O Ādam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴿

The Virtue of Ādam over the Angels

Allāh stated the virtue of Ādam above the angels, because He taught Ādam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the *Khalīfah* when they asked about it. So Allāh informed the angels that He knows what they do not know, and then He mentioned this to show them Ādam's superiority over them in knowledge. Allāh said,

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

﴾And He taught Ādam all the names (of everything)﴿.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the *Āyah*;

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

﴾And He taught Ādam all the names (of everything)﴿

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species."[1] Ibn Abi Ḥātim and Ibn

[1] Aṭ-Ṭabari 1:458.

Jarīr reported that 'Āṣim bin Kulayb narrated from Sa'īd bin Ma'bad that Ibn 'Abbās was questioned,

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾

"Did Allāh teach him the names of the plate and the pot?" He said, "Yes, and even the terms for breaking wind!"[1]

Allāh taught Ādam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn 'Abbās stated about the terms for passing gas.

In his *Ṣaḥīḥ*, Al-Bukhāri explained this *Āyah* in the Book of *Tafsīr* with a report from Anas bin Mālik who said that the Messenger of Allāh ﷺ said,

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذا، فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحْيِي - ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ، فَيَأْتُونَه، فَيَقُولُ: لَسْتُ هُناكُمْ - وَيَذْكُر سُؤَالَه رَبَّه مَا لَيْسَ لَهُ بِه عِلْم فَيَسْتَحْيِي - فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمٰنِ فَيَأْتُونَهُ فيقولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ، فيقُولُ: لَسْتُ هُنَاكُم - فَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ - فَيَقُولُ: ائْتُوا عِيسَىٰ عَبْدَ اللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ ورُوحَهُ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا مُحَمَّدًا عَبْدًا غُفِرَ لَهُ مَا تَقَدَّم مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِّي فأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيَأْذَنُ لِي، فإذَا رأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللهُ ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ، فأَرْفَعُ رَأْسِي فأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ إِلَيْهِ فإذَا رَأَيْتُ رَبِّي - مِثْلَهُ - ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حدًّا فأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أعُودُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّار إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ»

«The believers will gather on the Day of Resurrection and will say, 'We should seek a means of intercession with our Lord' They will go to Ādam and say, 'O Ādam! You are the father of

[1] Aṭ-Ṭabari 1:475.

all mankind, Allāh created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place?' On that Ādam will reply, 'I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, 'Go to Nūḥ, for he is the first of Allāh's Messengers whom Allāh sent to the people of the earth.' They will go to Nūḥ and ask him. He will say, 'I cannot do what you have asked.' He will recall asking Allāh what he was not to know, and will also be embarrassed. He will say, 'Go to Khalīl Ar-Raḥmān.' They will go to Ibrāhīm and he will also say, 'I cannot do what you have asked.' He will say, 'Go to Mūsā, a servant to whom Allāh spoke directly and gave the Tawrāh.' Mūsā will say, 'I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, 'Go to 'Īsā, Allāh's servant and Messenger and His Word and a spirit of His.'[1] They will go to 'Īsā and he will say, 'I will not do what you asked. Go to Muḥammad, a servant whose previous and latter errors were forgiven.' They will come to me, and I will go to Allāh and seek His permission and He will give me His permission. When I gaze at my Lord, I will prostrate myself and Allāh will allow me to remain like that as much as He will. Then I will be addressed, 'O Muḥammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.' I will raise my head and thank and praise Allāh with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise. I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise. I will do that for a third and then a fourth time. I will say, 'There are no more people left in Hell except those whom the Qur'ān has incarcerated and have thus acquired eternity in Hell.'»[2] This *Ḥadīth* was collected by Muslim, An-

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[1] Allāh's Word and spirit; the meaning here is that Allāh created him with a word, "Be" and he was, and that he is a spirit from the spirits that Allāh created, as Ibn Kathīr discusses later.

[2] *Fatḥ Al-Bāri* 8:10.

Nasā'i[1] and Ibn Mājah.

The reason why we mentioned this Ḥādīth here is the Prophet's statement,

«فَيَأْتُونَ آدَمَ فَيَقُولُون: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ»

«*They will go to Ādam and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything*».[2]

This part of the Ḥadīth testifies to the fact that Allāh taught Ādam the names of all creatures.

This is why Allāh said,

﴿ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ﴾

﴾*Then He showed them to the angels*﴿ meaning, the objects or creations. 'Abdur-Razzāq narrated that Ma'mar said that Qatādah said, "Allāh paraded the objects before the angels,

﴿فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ﴾

﴾*And said, "Tell Me the names of these if you are truthful"*﴿."[3]

Allāh's statement means, "Tell Me the names of what I paraded before you, O angels who said,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ﴾

﴾*Will You place therein those who will make mischief therein and shed blood*﴿.

You asked, 'Are You appointing a *Khalīfah* from us or from other creations? We praise and glorify You.

Therefore, Allāh said, "If you say the truth, that if I appoint a non-angel *Khalīfah* on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the *Khalīfahs* you will obey Me, follow My command and

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[1] Muslim 1:181, and An-Nasā'i in *Al-Kubrā* 6:284.

[2] Muslim 1:181, An-Nasā'i in *Al-Kubrā* 6:364, and Ibn Mājah 2:1442.

[3] 'Abdur-Razzāq 1:42.

honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet."

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ٣٢﴾

﴾They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise."﴿.

Here the angels are praising Allāh's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allāh's knowledge, except by His permission, nor could anyone know anything except what Allāh teaches them. This is why they said,

﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ٣٢﴾

﴾"Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise﴿

meaning, Allāh is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allāh's wisdom and justice in all matters is perfect.

Ādam's Virtue of Knowledge is demonstrated

Allāh said,

﴿قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَائِهِمْ فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ٣٣﴾

﴾He said: "O Ādam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴿

Zayd bin Aslam said, "You are Jibrīl, you are Mīkā'īl, you are Isrāfīl, until he mentioned the name of the crow."[1] Mujāhid said that Allāh's statement,

[1] Ibn Abi Ḥātim 1:118.

﴿قَالَ يَـٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ﴾

﴿He said: "O Ādam! Inform them of their names,"﴾

"The name of the pigeon, the crow and everything."[1] Statements of a similar meaning were reported from Sa'īd bin Jubayr, Al-Ḥasan, and Qatādah.[2] When Ādam's virtue over the angels became apparent, as he mentioned the names that Allāh taught him, Allāh said to the angels,

﴿أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

﴿Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?﴾

This means, "Did I not state that I know the seen and unseen matters." Similarly, Allāh said,

﴿وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ۝٧﴾

﴿And if you (O Muḥammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden﴾ (20:7).

Also, Allāh said about the hoopoe, that it said to Sulaymān;

﴿أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ۝٢٥ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ۝٢٦﴾

﴿[As Shayṭān (Satan) has barred them from Allāh's way] so they do not prostrate before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allāh, Lā ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!﴾ (27:25-26).

They also have comments other than what we have said about the meaning of Allāh's statement,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

﴿And I know what you reveal and what you have been concealing﴾.

[1] Ibn Abi Ḥātim 1:119.

[2] Ibid.

It is reported from Aḍ-Ḍaḥḥāk that Ibn 'Abbās said that,

﴿وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ﴾

﴾And I know what you reveal and what you have been concealing﴿

means, "I know the secrets, just as I know the apparent things, such as, what Iblīs concealed in his heart of arrogance and pride."[1] Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that,

﴿وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ﴾

﴾And I know what you reveal and what you have been concealing﴿

means, "The apparent part of what they said was: 'Do you create in it that which would commit mischief and shed blood?' The hidden meaning was: 'We have more knowledge and honor than any creation our Lord would create.' But they came to know that Allāh favored Ādam above them regarding knowledge and honor."

﴿وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ٣٤﴾

﴾34. And (remember) when We said to the angels: "Prostrate yourselves before Ādam." And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).﴿

Honoring Ādam when the Angels prostrated before Him

This *Āyah* mentions the great honor that Allāh granted Ādam, and Allāh reminded Ādam's offspring of this fact. Allāh commanded the angels to prostrate before Ādam, as this *Āyah* and many *Ḥadīths* testify, such as the *Ḥadīth* about the intercession that we discussed. There is a *Ḥadīth* about the supplication of Mūsā, "O my Lord! Show me Ādam who caused us and himself to be thrown out of Paradise." When Mūsā met Ādam, he said to him, "Are you Ādam whom Allāh created with His Own Hands, blew life into and commanded the angels to prostrate before?"[2]

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[1] Aṭ-Ṭabari 1:498.

[2] Abu Dāwud 5:28.

Iblīs was among Those ordered to prostrate before Ādam, although He was not an Angel

When Allāh commanded the angels to prostrate before Ādam, Iblīs was included in this command. Although Iblīs was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Ādam. Satan was criticized for defying that command, as we will explain with detail, Allāh willing, when we mention the *Tafsīr* of Allāh's statement,

﴿إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ﴾

﴾*Except Iblīs (Satan). He was one of the Jinn; he disobeyed the command of his Lord.*﴿ (18:50)

Similarly, Muḥammad bin Isḥāq reported that Ibn 'Abbās said, "Before he undertook the path of sin, Iblīs was with the angels and was called 'Āzāzīl.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblīs was from a genus called *Jinn*."[1]

The Prostration was before Ādam but the Obedience was to Allāh

Qatādah commented on Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ﴾

﴾*And (remember) when We said to the angels: "Prostrate yourselves before Ādam."*﴿

"The obedience was for Allāh and the prostration was before Ādam. Allāh honored Ādam and commanded the angels to prostrate before him."[2] Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allāh's statement,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا﴾

[1] Aṭ-Ṭabari 1:502.

[2] Aṭ-Ṭabari 1:512.

﴾And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"﴿ (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours. Mu'ādh said to the Prophet ﷺ, "I visited Ash-Shām and found that they used to prostate before their priests and scholars. You, O Messenger of Allāh, are more deserving of prostration." The Prophet ﷺ said,

«لَا لَوْ كُنْتُ آمِرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا»

«No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.»[1]

Ar-Razi agreed with this view. Also, Qatādah said about Allāh's statement,

﴾فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ﴿

﴾And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).﴿

"Iblīs, the enemy of Allāh, envied Ādam because Allāh honored Ādam. He said, 'I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allāh was too arrogant to prostrate before Ādam."[2] I - Ibn Kathīr - say, the following is recorded in the *Ṣaḥīḥ*,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ»

«No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.»[3]

Iblīs had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allāh, and His mercy.

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[1] At-Tirmidhi no.1109, *Majma' Az-Zawā'id* 4:310.

[2] Ibn Abi Ḥātim 1:123.

[3] Muslim 1:93.

﴿وَقُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ۝٣٥ فَأَزَلَّهُمَا ٱلشَّيْطَـٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ ۝٣٦﴾

﴿35. And We said: "O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Ẓālimīn (wrongdoers)."﴾

﴿36. Then the Shayṭān made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."﴾

Ādam was honored again

Allāh honored Ādam by commanding the angels to prostrate before him, so they all complied except for Iblīs. Allāh then allowed Ādam to live and eat wherever and whatever he wished in Paradise. Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Dharr saying, "I said, 'O Messenger of Allāh! Was Ādam a Prophet?' He said,

«نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللهُ قُبُلًا»

«*Yes. He was a Prophet and a Messenger to whom Allāh spoke directly*», meaning

﴿ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ﴾

﴿(O Ādam!) Dwell you and your wife in the Paradise.﴾"[1]

Ḥawwā' was created before Ādam entered Paradise

The *Āyah* (2:35) indicates that Ḥawwā' was created before Ādam entered Paradise, as Muḥammad bin Isḥāq stated. Ibn Isḥāq said, "After Allāh finished criticizing Iblīs, and after teaching Ādam the names of everything, He said,

﴿يَـٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ﴾

﴿O Ādam! Inform them of their names﴾ until,

[1] *Al-Aẓamah* 5:1553.

﴿إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿Verily, You are the Knower, the Wise.﴾

Then Ādam fell asleep, as the People of the Book and other scholars such as Ibn 'Abbās have stated, Allāh took one of Ādam's left ribs and made flesh grow in its place, while Ādam was asleep and unaware. Allāh then created Ādam's wife, Ḥawwā', from his rib and made her a woman, so that she could be a comfort for him. When Ādam woke up and saw Ḥawwā' next to him, it was claimed, he said, 'My flesh and blood, my wife.' Hence, Ādam reclined with Ḥawwā'. When Allāh married Ādam to Ḥawwā' and gave him comfort, Allāh said to him directly,

﴿يَٰٓـَٔادَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ﴾

﴿"O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zālimīn (wrongdoers)."﴾."[1]

Allāh tests Ādam

Allāh's statement to Ādam,

﴿وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ﴾

﴿but come not near this tree﴾

is a test for Ādam. There are conflicting opinions over the nature of the tree mentioned here. Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity. Imām Abu Ja'far bin Jarīr said, "The correct opinion is that Allāh forbade Ādam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allāh has not mentioned anything in the Qur'ān or the authentic Sunnah about the nature of this tree. It was

[1] Aṭ-Ṭabari 1:514.

said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allāh knows best."[1] This is similar to what Ar-Rāzi stated in his *Tafsīr*, and this is the correct opinion.

Allāh's statement,

﴿فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا﴾

﴾Then the Shayṭān made them slip therefrom﴿

either refers to Paradise, and in this case, it means that *Shayṭān* led Ādam and Ḥawwā' away from it, as 'Āṣim bin Abi An-Najūd recited it.[2] It is also possible that this *Āyah* refers to the forbidden tree. In this case, the *Āyah* would mean, as Al-Ḥasan and Qatādah stated, "He tripped them."[3] In this case,

﴿فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا﴾

﴾Then the Shayṭān made them slip therefrom﴿

means, "Because of the tree", just as Allāh said,

﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾

﴾Turned aside therefrom (i.e. from Muḥammad ﷺ and the Qur'ān) is he who is turned aside (by the decree and preordainment of Allāh)﴿ (51:9)

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason. This is why then Allāh said,

﴿فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ﴾

﴾And got them out from that in which they were﴿

meaning, the clothes, spacious dwelling and comfortable sustenance.

﴿وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ﴾

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[1] Aṭ-Ṭabari 1:520.

[2] Ibn Abi Ḥātim 1:128.

[3] Ibn Abi Ḥātim 1:128, 129.

﴾We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."﴿

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

Ādam was very Tall

Ibn Abi Ḥātim narrated that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمٰنُ: يَا آدَمُ مِنِّي تَفِرُّ؟ فَلَمَّا سَمِعَ كَلَامَ الرَّحْمٰنِ قَالَ: يَا رَبِّ لَا وَلٰكِنِ اسْتِحْيَاءً»

«Allāh created Ādam tall, with thick hair, just as a date tree with full branches. When Ādam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Raḥmān called him, 'O Ādam! Are you running away from Me?' When Ādam heard the words of Ar-Raḥmān (Allāh), he said, 'No, O my Lord! But I am shy.'»[1]

Ādam remained in Paradise for an Hour

Al-Ḥākim recorded that Ibn 'Abbās said, "Ādam was allowed to reside in Paradise during the time period between the '*Aṣr* (Afternoon) prayer, until sunset." Al-Ḥākim then commented this is "*Ṣaḥīḥ* according to the Two Shaykhs (Al-Bukhāri and Muslim), but they did not include it in their collections."[2] Also, Ibn Abi Ḥātim recorded Ibn 'Abbās saying, "Allāh sent Ādam to earth to an area called, Daḥnā, between Makkah and Aṭ-Ṭā'if."[3] Al-Ḥasan Al-Baṣri said that Ādam was sent down to India, while Ḥawwā' was sent to Jeddah. Iblīs was sent down to Dustumaysan, several miles from Baṣra. Further, the

[1] Ibn Abi Ḥātim 1:129.
[2] Al-Ḥākim 2:542.
[3] Ibn Abi Ḥātim 1:131.

snake was sent down to Asbahān. This was reported by Ibn Abi Ḥātim.[1] Also, Muslim and An-Nasā'i recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا»

«Friday is the best day on which the sun has risen. On Friday, Allāh created Ādam, admitted him into Paradise, and expelled him from it.»[2]

A Doubt and a Rebuttal

If one asks, "If the Paradise that Ādam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblīs to enter Paradise, although he was expelled from it by Allāh's decision (when he refused to prostrate before Ādam)?"

Basically, the response to this would be that the Paradise which Ādam was in, was in the heavens, not on the earth, as we explained in the beginning of our book *Al-Bidāyah wan-Nihāyah*.

The majority of scholars said that *Shayṭān* was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrāh stated that Iblīs hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that *Shayṭān* led Ādam and Ḥawwā' astray on his way out of Paradise. Some scholars said that he led Ādam and Ḥawwā' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurṭubi mentioned several beneficial *Ḥadīths* here about snakes and the ruling on killing them.

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴾37. Then Ādam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.﴿

[1] Ibn Abi Ḥātim 1:132.

[2] Muslim 2:585, and An-Nasā'i 3:90.

Ādam repents and supplicates to Allāh

It was reported that the above *Āyah* is explained by Allāh's statement,

﴿قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ٢٣﴾

﴾37. *They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."*﴿ (7:23)

as Mujāhid, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Quraẓi, Khālid bin Ma'dān, 'Aṭā' Al-Khurāsāni and 'Abdur-Raḥmān bin Zayd bin Aslam have stated.[1] As-Suddi said that Ibn 'Abbās commented on,

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَـٰتٍ﴾

﴾*Then Ādam received from his Lord Words*﴿

"Ādam said, 'O Lord! Did You not created me with Your Own Hands?' He said, 'Yes.' He said, 'And blow life into me?' He said, 'Yes.' He said, 'And when I sneezed, You said, 'May Allāh grant you His mercy.' Does not Your mercy precede Your anger?' He was told, 'Yes.' Ādam said, 'And You destined me to commit this evil act?' He was told, 'Yes.' He said, 'If I repent, will You send me back to Paradise?' Allāh said, 'Yes.' "[2] Similar is reported from Al-'Awfi, Sa'īd bin Jubayr, Sa'īd bin Ma'bad, and Ibn 'Abbās.[3] Al-Ḥākim recorded this *Ḥadīth* in his *Mustadrak*[4] from Ibn Jubayr, who narrated it from Ibn 'Abbās. Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they (Al-Bukhāri and Muslim) did not record it."

Allāh's statement,

﴿إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴾*Verily, He is the One Who forgives (accepts repentance), the Most Merciful*﴿ (2:37)

means that Allāh forgives whoever regrets his error and

[1] Ibn Abi Ḥātim 1:136 and Aṭ-Ṭabari 1:543, 546.

[2] Aṭ-Ṭabari 1:543:

[3] Aṭ-Ṭabari 1:542.

[4] 2:545.

قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ
هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾
يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ
أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ﴿٤٠﴾ وَءَامِنُوا۟ بِمَآ أَنزَلْتُ
مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى
ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ
وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ
وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ
﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾
يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ
عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا
يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

returns to Him in repentance. This meaning is similar to Allāh's statements,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴾Know they not that Allāh accepts repentance from His servants﴿ (9:104),

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ﴾

﴾And whoever does evil or wrongs himself﴿ (4:110) and

﴿وَمَن تَابَ وَعَمِلَ صَٰلِحًا﴾

﴾And whosoever repents and does righteous good deeds﴿ (25:71).

The *Ayāt* mentioned above, testify to the fact that Allāh forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants. There is no deity worthy of worship except Allāh, the Most Forgiving, the Most Merciful.

﴿قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾﴾

﴾38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.﴿

﴾39. But those who disbelieve and belie Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever."﴿

Allāh stated that when He sent Ādam, Ḥawwā', and *Shayṭān* to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-'Āliyah said, "*Al-Hudā*, refers to the Prophets, Messengers, the clear signs and plain explanation."[1]

﴿فَمَن تَبِعَ هُدَاىَ﴾

﴾*And whoever follows My guidance*﴿ meaning, whoever accepts what is contained in My Books and what I send the Messengers with,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴾*There shall be no fear on them*﴿ regarding the Hereafter,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴾*nor shall they grieve*﴿ regarding the life of this world. Similarly, in *Sūrat Ṭa Ha*, Allāh said,

﴿قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾﴾

﴾*He (Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed.*﴿ (20:123)

Ibn 'Abbās commented, "He will not be misguided in this life or miserable in the Hereafter."[2] The *Āyah*,

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ أَعْمَىٰ﴾

﴾*But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.*﴿ (20:124) is similar to what Allāh stated here,

﴿وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٣٩﴾﴾

[1] Ibn Abi Ḥātim 1:139.

[2] Aṭ-Ṭabari 18:389.

﴿*But those who disbelieve and belie Our Ayāt – such are the dwellers of the Fire. They shall abide therein forever*﴾, meaning, they will remain in Hell for eternity and will not find a way out of it.

﴿يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ﴿٤٠﴾ وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿٤١﴾﴾

﴿*40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.*﴾

﴿*41. And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrāh and the Injīl), and be not the first to disbelieve therein, and buy not with My verses (the Tawrāh and the Injīl) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.*﴾

Encouraging the Children of Israel to embrace Islām

Allāh commanded the Children of Israel to embrace Islām and to follow Muḥammad ﷺ. He also reminded them with the example of their father Israel, Allāh's Prophet Ya'qūb, as if saying, "O children of the pious, righteous servant of Allāh who obeyed Allāh! Be like your father, following the truth." This statement is similar to one's saying, "O you son of that generous man! Do this or that" or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allāh said,

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾﴾

﴿*O offspring of those whom We carried (in the ship) with Nūḥ (Noah)! Verily, he was a grateful servant*﴾ (17:3).

Israel is Prophet Ya'qūb (Jacob)

Israel is Prophet Ya'qūb, for Abu Dāwud Aṭ-Ṭayālisi recorded that 'Abdullāh Ibn 'Abbās said, "A group of Jews came to the Prophet ﷺ and he said to them,

«هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ؟»

«*Do you know that Israel is Jacob?*» They said, "Yes, by Allāh." He said,

«اللَّهُمَّ اشْهَدْ»

«*O Allāh! Be witness.*»"[1]

Aṭ-Ṭabari recorded that 'Abdullāh Ibn 'Abbās said that 'Israel' means, 'the servant of Allāh.'[2]

Allāh's Blessings for the Children of Israel

Allāh said,

﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

﴾*Remember My favor which I bestowed upon you*﴿.

Mujāhid commented, "Allāh's favor that He granted the Jews is that He made water gush from stones, sent down manna and quails for them, and saved them from being enslaved by Pharaoh."[3] Abu Al-'Āliyah also said, "Allāh's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them."[4] I - Ibn Kathīr - say that this *Āyah* is similar to what Mūsā said to the Children of Israel,

﴿يَٰقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مُّلُوكًا وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ﴾

﴾*O my people! Remember the favor of Allāh to you : when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time*﴿ (5:20)

meaning, during their time. Also, Muḥammad bin Isḥāq said that Ibn 'Abbās said,

﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

﴾*Remember My favor which I bestowed upon you,*﴿

means, "My support for you and your fathers," that is saving them from Pharaoh and his people.

[1] *Musnad Aṭ-Ṭayālisi* no. 356.

[2] Aṭ-Ṭabari 1:553.

[3] Aṭ-Ṭabari 1:556

[4] Ibid.

Reminding the Children of Israel of Allāh's Covenant with Them

Allāh's statement,

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

﴿And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),﴾

means, 'My covenant that I took from you concerning Prophet Muḥammad ﷺ, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were placed around your necks, because of the errors that you committed.'[1] Also, Al-Ḥasan Al-Baṣri[2] said, "The 'covenant' is in reference to Allāh's statement,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي
مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ
قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform Aṣ-Ṣalāh and give Zakāh and believe in My Messengers; honor and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise)﴾ (5:12)."

Other scholars said, "The covenant is what Allāh took from them in the Tawrāh, in that, He will send a great Prophet - meaning Muḥammad ﷺ - from among the offspring of Ismā'īl, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allāh will forgive his sins, enter him into Paradise and award him two rewards." We should mention here that Ar-Rāzi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muḥammad ﷺ. Further, Abu Al-'Āliyah said that,

﴿وَأَوْفُوا بِعَهْدِي﴾

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[1] Aṭ-Ṭabari 1:555 & 557.

[2] Aṭ-Ṭabari 1:109.

﴿And fulfill (your obligations to) My covenant (with you)﴾

means, "His covenant with His servants is to embrace Islām and to adhere to it."[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "'I fulfill My obligations to you' means, 'I (Allāh) will be pleased with you and admit you into Paradise.'"[2] As-Suddi, Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabī' bin Anas said similarly.

Ibn 'Abbās said that Allāh's statement,

﴿وَإِيَّىَ فَٱرْهَبُونِ﴾

﴿And fear Me and Me alone.﴾

means, "Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc."[3] This *Āyah* contains encouragement, followed by warning. Allāh first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger ﷺ, heed the Qur'ān's prohibitions and commands and believe in its content. Surely, Allāh guides whom He wills to the straight path.

Allāh said next,

﴿وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

﴿And believe in what I have sent down, confirming that which is with you (the Tawrāh and the Injīl)﴾

meaning, the Qur'ān that Allāh sent down to Muḥammad ﷺ, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'ān contains the Truth from Allāh and affirms what was revealed beforehand in the Tawrāh and the Injīl (the Gospel). Abu Al-'Āliyah said that Allāh's statement,

﴿وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

﴿And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrāh and the Injīl)﴾

"means, 'O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muḥammad ﷺ recorded in the Tawrāh and the

[1] Aṭ-Ṭabari 1:558.

[2] Ibn Abi Ḥātim 1:143.

[3] Ibn Abi Ḥātim 1:144.

Injīl." Similar statements were attributed to Mujāhid, Ar-Rabī' bin Anas and Qatādah.[1]

Allāh said,

﴿وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ﴾

﴾*and be not the first to disbelieve therein*﴿.

Ibn 'Abbās commented, "Do not become the first to disbelieve in the Qur'ān (or Muḥammad ﷺ), while you have more knowledge in it than other people."[2] Abu Al-'Āliyah commented, "Do not become the first to disbelieve in Muḥammad,' meaning from among the People of the Book, 'after you hear that he was sent as a Prophet.'"[3] Similar statements were attributed to Al-Ḥasan, As-Suddi and Ar-Rabī' bin Anas.[4] Ibn Jarīr stated that the *Āyah* (disbelieve therein 2:41) refers to the Qur'ān, mentioned earlier in the *Āyah*,

﴿بِمَآ أَنزَلْتُ﴾

﴾*in what I have sent down (this Qur'ān),*﴿

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'ān will have disbelieved in Muḥammad ﷺ, and whoever disbelieves in Muḥammad ﷺ will have disbelieved in the Qur'ān. Allāh's statement,

﴿أَوَّلَ كَافِرٍۭ بِهِۦ﴾

﴾*the first to disbelieve therein*﴿

means, do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muḥammad ﷺ before the People of the Book disbelieved in him. We should state here that the *Āyah* is talking about the Children of Israel in specific, because the Jews in Al-Madīnah were the first among the Children of Israel to be addressed by the Qur'ān. Hence, their disbelief in the Qur'ān means that they were the first among the People of the Book to disbelieve in it.

[1] Ibn Abi Ḥātim 1:145.

[2] Ibid.

[3] Ibid.

[4] Ibid.

Allāh's statement,

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾

﴿*and buy not with My verses a small price,*﴾

means, "Do not substitute faith in My *Ayāt* and belief in My Prophet with the life of this world and its lusts which are minute and bound to end." Allāh said,

﴿وَإِيَّايَ فَاتَّقُونِ﴾

﴿*and have Taqwā of Me and Me alone*﴾.

Ibn Abi Ḥātim reported that Ṭalq bin Ḥabīb said, "*Taqwā* is to work in Allāh's obedience, on a light from Allāh, hoping in Allāh's mercy, and to avoid Allāh's disobedience, on a light from Allāh, fearing Allāh's punishment."[1] Allāh's statement,

﴿وَإِيَّايَ فَاتَّقُونِ﴾

﴿*and fear Me and Me alone*﴾

means, that Allāh warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger ﷺ.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾﴾

﴿*42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).*﴾

﴿*43. And perform Aṣ-Ṣalāh, and give Zakāh, and bow down along with Ar-Rāki'īn.*﴾

The Prohibition of hiding the Truth and distorting It with Falsehood

Allāh forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾﴾

﴿*And mix not truth with falsehood, nor conceal the truth while*

[1] Ibid. 1:147.

you know (the truth)﴾.

So Allāh forbade them from two things; He ordered them to make the truth known, as well as explaining it. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās mentioned the *Āyah*,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾

﴾And mix not truth with falsehood﴾ and said; "Do not mix the truth with falsehood and the facts with lies."[1] Qatādah said that,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾

﴾And mix not truth with falsehood﴾ means, "Do not mix Judaism and Christianity with Islām,

﴿وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾﴾

﴾while you know (the truth).﴾

that the religion of Allāh is Islām, and that Judaism and Christianity are innovations that did not come from Allāh."[2] It was reported that Al-Ḥasan Al-Baṣri said similarly.[3]

Also, Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ﴾

﴾nor conceal the truth while you know (the truth).﴾

means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have."[4]

It is possible that it means, "..although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims."

﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَارْكَعُوا مَعَ الرَّٰكِعِينَ ﴿٤٣﴾﴾

﴾And perform Aṣ-Ṣalāt and give Zakāh, and bow down along with Ar-Rāki'īn.﴾

[1] Aṭ-Ṭabari 1:569.

[2] Ibn Abi Ḥātim 1:147.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:148.

Muqātil said, "Allāh's statement to the People of the Book,

﴿وَأَقِيمُوا الصَّلَوٰةَ﴾

﴾*And perform Aṣ-Ṣalāh*﴿ commands them to perform the prayer behind the Prophet ﷺ,

﴿وَءَاتُوا الزَّكَوٰةَ﴾

﴾*and give Zakāh*﴿ commands them to pay the *Zakāh* to the Prophet ﷺ, and

﴿وَارْكَعُوا مَعَ الرَّٰكِعِينَ﴾

﴾*and bow down along with Ar-Rāki'īn*﴿ commands them to bow down with those who bow down among the *Ummah* of Muḥammad ﷺ. Allāh therefore commands the People of the Book to be with, and among the *Ummah* of Muḥammad ﷺ."[1] In addition, Allāh's statement,

﴿وَارْكَعُوا مَعَ الرَّٰكِعِينَ﴾

﴾*And bow down along with Ar-Rāki'īn*﴿ means, "And be among the believers performing the best deeds they perform, such as, and foremost, the prayer." Many scholars said that this *Āyah* (2:43) is proof for the obligation of performing the prayer in congregation (for men only). I will explain this ruling in detail in *Kitāb Al-Aḥkam Al-Kabīr*, Allāh willing.

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَٰبَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾﴾

﴾*44. Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (Tawrāh))! Have you then no sense?*﴿

The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allāh said, "How is it, O People of the Book, that you command people to perform *Al-Birr*, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to? And you read Allāh's Book (the

[1] *Al-Kashāf* 1:133.

Tawrāh) and know what it promises to those who do not fulfill Allāh's commandments.

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Have you then no sense?﴾

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness?" 'Abdur-Razzāq said that Ma'mar stated that Qatādah commented on Allāh's statement,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ﴾

﴿Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves,﴾

"The Children of Israel used to command people to obey Allāh, fear Him and perform *Al-Birr*. Yet, they contradicted these orders, so Allāh reminded them of this fact."[1] As-Suddi said similarly. Ibn Jurayj said that the *Āyah*:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ﴾

﴿Enjoin you Al-Birr on the people﴾ "Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allāh reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command."[2] Also, Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَتَنسَوْنَ أَنفُسَكُمْ﴾

﴿And you forget yourselves,﴾

means, "You forget to practice it yourselves,

﴿وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

﴿While you recite the Scripture (Tawrāh)! Have you then no sense?﴾

You forbid the people from rejecting the prophethood and the

[1] 'Abdur-Razzāq 1:44.

[2] Aṭ-Ṭabari 2:8.

covenant that you have mentioned with you in the Tawrāh, while you yourselves have forgoten it, meaning that 'you have forgotten the covenant that I made with you that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book.' "[1]

Therefore, Allāh admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness. We should state that Allāh is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu'ayb said,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ وَمَا تَوْفِيقِىٓ
إِلَّا بِٱللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent﴾ (11:88).

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessors) and the Khalaf.[2]

Imām Aḥmad reported that Abu Wā'il said, "While I was riding behind Usāmah, he was asked, 'Why not advise 'Uthmān?' He said, 'Do you think that if I advise him I should allow you to hear it? I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, 'You are the best man,' even if he was my leader, after what I heard from the Messenger of Allāh ﷺ.' They said, 'What did he say?' He said, 'I heard him say,

«يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّار فَتَنْدَلِقُ بِه أَقْتَابُهُ فَيَدُورُ بِهَا فِي النَّار كَمَا

[1] Aṭ-Ṭabari 2:7.

[2] The scholars who came after the first three generations of Islām.

يَدُورُ الْحِمَارُ بِرَحَاهُ فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ مَا أَصَابَكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ»

«A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, 'What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?' He will say, 'Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'».'"

This *Ḥadīth* was also recorded by Al-Bukhāri and Muslim.[1]

Also, Ibrahim An-Nakha'ī said, "I hesitate in advising people because of three *Ayāt*:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ﴾

﴾Enjoin you Al-Birr on the people and you forget (to practise it) yourselves﴿.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾﴾

﴾O you who believe! Why do you say that which you do not do? Most hateful it is to Allāh that you say that which you do not do﴿ (61:2-3)."[2]

And Allāh informed us that the Prophet Shu'ayb said,

﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴾I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent﴿ (11:88).

[1] *Fatḥ Al-Bāri* 6:381 and Muslim 4:2291, Aḥmad 5:205.

[2] Al-Qurṭubi 1:367.

﴿وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ
وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾﴾

﴾45. And seek help in patience and Aṣ-Ṣalāt (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshi'īn.﴿

﴾46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.﴿

The Support that comes with Patience and Prayer

Allāh commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter. Muqātil bin Ḥayyan said that this *Āyah* means, "Utilize patience and the obligatory prayer in seeking the Hereafter. As for patience (here), they say that it means fasting."[1] There are similar texts reported from Mujāhid. Al-Qurṭubi and other scholars commented, "This is why Ramaḍān is called the month of patience,"[2] as is mentioned in the *Ḥadīth* literature. It was also said that 'patience' in the *Āyah* means, refraining from evil, and this is why 'patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer. Also, Ibn Abi Ḥātim narrated that 'Umar bin Al-Khaṭṭāb said, "There are two types of patience: good patience when the disaster strikes, and a better patience while avoiding the prohibitions of Allāh." Ibn Abi Ḥātim said that Al-Ḥasan Al-Baṣri was reported to have said similarly.[3]

Allāh then said,

﴿وَٱلصَّلَوٰةِ﴾

﴾And Aṣ-Ṣalāh (the prayer).﴿

The prayer is one of the best means of assistance for firmly adhering to Allāh's orders, just as Allāh said;

﴿ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ
وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

[1] Ibn Abi Ḥātim 1:154.

[2] Al-Qurṭubi 1:372

[3] Ibn Abi Ḥātim 1:155.

﴾Recite (O Muḥammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) prevents from Al-Faḥshā' (i.e. great sins of every kind), and Al-Munkar and the remembrance of (praising) of (you by) Allāh is greater indeed﴿ (29:45).

The personal pronoun in the *Āyah*,

﴾وَإِنَّهَا لَكَبِيرَةٌ﴿

﴾And truly, it is extremely heavy and hard﴿

refers to prayer, as Mujāhid is reported to have said, and it was also the choice of Ibn Jarīr. It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same *Āyah*. Similarly, Allāh said about Qarūn (Korah),

﴾وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ ۝٨٠﴿

﴾But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except Aṣ-Ṣābirūn (the patient)."﴿ (28:80).

Also, Allāh said,

﴾وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝٣٤ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝٣٥﴿

﴾The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world.﴿ (41:34-35)

meaning, this advice is only implemented by those who are patient and the fortunate. In any case, Allāh's statement here means, prayer is 'heavy and burdensome',

﴾إِلَّا عَلَى الْخَاشِعِينَ﴿

﴾except for Al-Khāshi'īn.﴿

Ibn Abi Ṭalḥah reported that Ibn 'Abbās commented on this *Āyah*, "They *(Al-Khāshi'īn)* are those who believe in what Allāh has revealed."[1]

Allāh's statement,

﴿الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾﴾

﴿They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.﴾

continues the subject that was started in the previous *Āyah*. Therefore, the prayer, or the advice to observe it is heavy,

﴿إِلَّا عَلَى الْخَٰشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا رَبِّهِمْ ﴿٤٦﴾﴾

﴿except for Al-Khāshi'īn. (They are those) who are certain (Yaẓunnūna) that they are going to meet their Lord,﴾

meaning, they know that they will be gathered and face their Lord on the Day of Resurrection,

﴿وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ﴾

﴿and that unto Him they are going to return.﴾

meaning, their affairs are all subject to His will and He justly decides what He wills. Since they are certain that they will be returned to Allāh and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions. Ibn Jarīr commented on Allāh's statement;

﴿يَظُنُّونَ أَنَّهُم مُّلَٰقُوا رَبِّهِمْ﴾

﴿Yaẓunnūna that they are going to meet their Lord﴾

Ibn Jarīr said; "The Arabs call certainty as well as doubt, *Ẓann*. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allāh said,

﴿وَرَءَا الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا﴾

﴿And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and Ẓannū (apprehend) that they have to fall therein﴾"(18:53).

It is recorded in the *Ṣaḥīḥ* that on the Day of Resurrection,

[1] Aṭ-Ṭabari 2:16.

Allāh will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?" He will say, "Yes." Allāh will say, "Did you have *Ẓann* (think) that you will meet Me?" He will say, "No." Allāh will say, "This Day, I will forget you, just as you forgot Me."[1] If Allāh wills, we will further elaborate on this subject when we explain Allāh's statement,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

﴿*They have forgotten Allāh, so He has forgotten them*﴾ (9:67).

﴿يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ٤٧﴾

﴿*47. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the 'Ālamīn (nations)*﴾

Reminding the Children of Israel that They were preferred above the Other Nations

Allāh reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations. Similarly, Allāh said,

﴿وَلَقَدِ ٱخۡتَرۡنَٰهُمۡ عَلَىٰ عِلۡمٍ عَلَى ٱلۡعَٰلَمِينَ ٣٢﴾

﴿*And We chose them (the Children of Israel) over the 'Ālamīn, (nations) with knowledge.*﴾ (44:32) and,

﴿وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَعَلَ فِيكُمۡ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكٗا وَءَاتَىٰكُم مَّا لَمۡ يُؤۡتِ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ ٢٠﴾

﴿*And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings, honored you above the 'Ālamīn (nations).*"﴾ (5:20).

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas said that

[1] Muslim 4:2279.

Abu Al-'Āliyah said that Allāh's statement,

﴿وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَـٰلَمِينَ﴾

﴾*and that I preferred you over the 'Ālamīn*﴿ means, "The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation."[1] It was also reported that Mujāhid, Ar-Rabī' bin Anas, Qatādah and Ismā'īl bin Abi Khālid said similarly.[2]

The *Ummah* of Muhammad ﷺ is Better than the Children of Israel

This is the only way the *Āyah* can be understood, because this *Ummah* is better than theirs, as Allāh said;

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم﴾

﴾*You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allāh. And had the People of the Book (Jews and Christians) believed, it would have been better for them*﴿ (3:110).

Also, the *Musnad* and *Sunan* Collections of *Hadīth* recorded that Mu'āwiyah bin Haydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللهِ»

«*You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allāh.*»[3]

There are many *Hadīths* on this subject, and they will be mentioned when we discuss Allāh's statement,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴾*You are the best of peoples ever raised up for mankind*﴿ (3:110).

﴿وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَـٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ

[1] At-Tabari 2:24.
[2] Ibn Abi Hātim 1:158.
[3] Ahmad 5:3, *Tuhfat Al-Ahwadhi* 8:352, and Ibn Mājah 2:1433.

﴿يُنصَرُونَ ﴿٤٨﴾﴾

﴾48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.﴿

After Allāh reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection. He said,

﴿وَٱتَّقُوا۟ يَوْمًا﴾

﴾*And fear a Day*﴿ meaning, the Day of Resurrection,

﴿لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا﴾

﴾*When a person shall not avail another*﴿ meaning, on that Day, no person shall be of any help to another. Similarly, Allāh said,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴾*And no bearer of burdens shall bear another's burden*﴿ (35:18)

﴿لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾

﴾*Every man that Day will have enough to make him careless of others.*﴿ (80:37) and,

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا﴾

﴾*O mankind! Have Taqwā of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father*﴿ (31:33).

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allāh said,

﴿وَلَا يُقْبَلُ مِنْهَا شَفَـٰعَةٌ﴾

﴾nor will intercession be accepted from him﴿

meaning, from the disbelievers. Similarly, Allāh said,

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾

﴾So no intercession of intercessors will be of any use to them﴿ (74:48) and described the people of the Fire saying,

﴿فَمَا لَنَا مِن شَٰفِعِينَ ۝ وَلَا صَدِيقٍ حَمِيمٍ﴾

﴾Now we have no intercessors. Nor a close friend (to help us)﴿ (26:100-101).

Allāh's statement here (2:48)

﴿وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ﴾

﴾nor will compensation be taken from him﴿ means, that Allāh does not accept the disbelievers to ransom themselves. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ﴾

﴾Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom﴿ (3:91)

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment﴿ (5:36)

﴿وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ﴾

﴾And even if he offers every ransom, it will not be accepted from him﴿ (6:70) and,

﴿فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ﴾

﴾So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawlā (friend – proper place)﴿ (57:15).

Allāh stated that if the people do not believe in His Messenger ﷺ and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom. Similarly, Allāh said,

﴿مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ﴾

﴾*Before a Day comes when there will be no bargaining, nor friendship, nor intercession*﴿ (2:254) and,

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ﴾

﴾*On which there will be neither mutual bargaining nor befriending*﴿ (19:31). Allāh's statement next,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴾*nor will they be helped.*﴿ means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allāh's punishment." As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themsleves. Allāh said,

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

﴾*While He (Allāh) grants refuge (or protection), but none grants refuge from Him*﴿ (23:88)

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ۝٢٥ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ۝٢٦﴾

﴾*So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind*﴿ (89:25-26)

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ۝٢٥ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ۝٢٦﴾

﴾*"What is the matter with you? Why do you not help one another (as you used to do in the world)?" Nay, but that Day they shall surrender*﴿ (37:25-26) and,

﴿فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ﴾

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ
﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم
بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
﴿٥٤﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً
فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ
بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا
رَزَقْنَٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

﴾Then why did those whom they had taken for ālihah (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them﴿ (46:28).

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾﴾

﴾"What is the matter with you? Why do you not help one another?"﴿ (37:25)

means, "This Day, you shall not have a refuge from Us. Not this Day."[1] Ibn Jarīr said that Allāh's statement,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴾nor will they be helped.﴿

meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds. This is similar to Allāh's statement,

﴿وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

[1] Aṭ-Ṭabari 2:36

﴾*But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?" Nay, but that Day they shall surrender*﴿ (37:24-26).[1]

﴿وَإِذْ نَجَّيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ
وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَـٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ
وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾﴾

﴾*49. And (remember) when We delivered you from Fir'awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.*﴿

﴾*50. And (remember) when We separated the sea for you and saved you and drowned Fir'awn's (Pharaoh) people while you were watching.*﴿

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allāh said to the Children of Israel, "Remember My favor on you

﴿وَإِذْ نَجَّيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ﴾

﴾*And (remember) when We delivered you from Fir'awn's (Pharaoh) people, who were afflicting you with a horrible torment,*﴿

meaning, 'I - Allāh - saved you from them and delivered you from their hands in the company of Mūsā, after they subjected you to horrible torture.' This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel. It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the *Ḥadīth* on this subject

[1] Aṭ-Ṭabari 2:35.

when we explain *Sūrat Ṭa Ha* (20), Allāh willing. After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants. In *Sūrat Ibrāhīm* (14) this meaning is clearly mentioned,

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾

﴿*Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.*﴾ (14:6).

We will explain this *Āyah* in the beginning of *Sūrat Al-Qaṣaṣ* (28), Allāh willing, and our reliance and trust are with Him.

The meaning of,

﴿يَسُومُونَكُمْ﴾

﴿*who were afflicting you*﴾ is, "They humiliated you," as Abu 'Ubaydah stated. It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurṭubi. As for Allāh saying,

﴿يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾

﴿*killing your sons and sparing your women*﴾ that explains His statement,

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ﴾

﴿*who were afflicting you with horrible torment*﴾ then it explains the meaning of the favor He gave them, as mentioned in His statement,

﴿ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ﴾

﴿*Remember My favor which I bestowed upon you*﴾. As for what Allāh said in *Sūrat Ibrāhīm*,

﴿وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ﴾

﴿*And remind them of the annals of Allāh*﴾ (14:5) meaning, the favors and blessing He granted them, He then said,

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾

﴿*Who were afflicting you with horrible torment, and were*

slaughtering your sons and letting your women live.﴾ (14:6)

So Allāh mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that 'Pharaoh' (Fir'awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the 'Amālīq (Canaanites) or otherwise, just as Caesar (Qayṣar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisrā) is the title of the kings who ruled Persia, while Tubb'a is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najāshi).

Allāh said,

﴿وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴾*And therein was a mighty trial from your Lord.*﴾

Ibn Jarīr commented that this part of the *Āyah* means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."[1] We should mention that in the blessing there a is test, the same as with hardship, for Allāh said,

﴿وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً﴾

﴾*And We shall make a trial of you with evil and with good*﴾ (21:35) and,

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allāh.)*﴾ (7:168).

Allāh's statement next,

﴿وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾﴾

﴾*And (remember) when We separated the sea for you and saved you and drowned Fir'awn's (Pharaoh) people while you were watching*﴾

means, 'After We saved you from Fir'awn and you escaped with Mūsa; Fir'awn went out in your pursuit and We parted

[1] Aṭ-Ṭabari 2:48.

the sea for you.' Allāh mentioned this story in detail, as we will come to know, Allāh willing. One of the shortest references to this story is Allāh's statement,

﴿فَأَنجَيۡنَـٰكُمۡ﴾

﴾*And saved you*﴿ meaning, "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

Fasting the Day of '*Āshūrā*'

It was reported that the day the Children of Israel were saved from Fir'awn was called the day of '*Ashūrā*'. Imām Aḥmad reported that Ibn 'Abbās said that the Messenger of Allāh came to Al-Madīnah and found that the Jews were fasting the day of '*Ashūrā*'. He asked them, "What is this day that you fast?" They said, "This is a good day during which Allāh saved the Children of Israel from their enemy, and Mūsā used to fast this day." The Messenger of Allāh ﷺ said,

«أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»

«*I have more right to Mūsā than you have.*»

So the Messenger of Allāh ﷺ fasted that day and ordered that it be fasted. This *Ḥadīth* was collected by Al-Bukhāri, Muslim, An-Nasā'ī and Ibn Mājah.[1]

﴿وَإِذۡ وَٰعَدۡنَا مُوسَىٰٓ أَرۡبَعِينَ لَيۡلَةٗ ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ ظَٰلِمُونَ ٥١ ثُمَّ عَفَوۡنَا عَنكُم مِّنۢ بَعۡدِ ذَٰلِكَ لَعَلَّكُمۡ تَشۡكُرُونَ ٥٢ وَإِذۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَٱلۡفُرۡقَانَ لَعَلَّكُمۡ تَهۡتَدُونَ ٥٣﴾

﴾*51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Ẓālimūn (polytheists and wrongdoers).*﴿

﴾*52. Then after that We forgave you so that you might be grateful.*﴿

﴾*53. And (remember) when We gave Mūsā the Scripture (the Tawrāh)) and the criterion (of right and wrong) so that you*

[1] Aḥmad 1:291, *Fatḥ Al-Bāri* 4:287, Muslim 2:796, An-Nasā'ī in *Al-Kubrā* 2:157, and Ibn Mājah 1:553.

may be guided aright.﴿

The Children of Israel worshipped the Calf

Allāh then said, "Remember My favor on you when I forgave you for worshipping the calf." This happened after Mūsā went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in *Sūrat Al-A'rāf*, when Allāh said,

﴾وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ﴿

﴾*And We appointed for Mūsā thirty nights and added (to the period) ten (more)*﴿ (7:142).

It was said that these days were during the month of Dhul-Qa'dah plus the first ten days in Dhul-Ḥijjah, after the Children of Israel were delivered from Fir'awn and they safely crossed the sea. Allāh's statement,

﴾وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ﴿

﴾*And (remember) when We gave Mūsā the Scripture*﴿ means, the Tawrāh,

﴾وَٱلْفُرْقَانَ﴿

﴾*And the criterion*﴿ that is that which differentiates between truth and falsehood, guidance and deviation.

﴾لَعَلَّكُمْ تَهْتَدُونَ﴿

﴾*So that you may be guided aright*﴿, after escaping the sea, as another *Āyah* in *Sūrat Al-A'rāf* clearly stated,

﴾وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ﴿

﴾*And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture (the Tawrāh) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)*﴿ (28:43).

﴾وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴿

﴾*54. And (remember) when Mūsā said to his people: "O my*

people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾

The Children of Israel kill each other in Repentance

This was the repentance required from the Children of Israel for worshipping the calf. Commenting on Allāh's statement;

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ﴾

﴾*And (remember) when Mūsā said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...*﴿, Al-Ḥasan Al-Baṣri said, "When their hearts thought of worshipping the calf,

﴿وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا﴾

﴾*And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord does not have mercy upon us and forgive us"*﴿ (7:149).

This is when Mūsā said to them,

﴿يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ﴾

﴾*O my people! Verily, you have wronged yourselves by worshipping the calf...*﴿."[1] Abu 'Al-'Āliyah, Sa'īd bin Jubayr and Ar-Rabī' bin Anas commented on,

﴿فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ﴾

﴾*So turn in repentance to your Bāri'*﴿ that it means, "To your Creator."[2] Allāh's statement,

﴿إِلَىٰ بَارِئِكُمْ﴾

﴾*to your Bāri' (Creator)*﴿ alerts the Children of Israel to the enormity of their error and means, "Repent to He Who created you after you associated others with Him in worship."

An-Nasā'i, Ibn Jarīr and Ibn Abi Ḥātim recorded Ibn 'Abbās

[1] Ibn Abi Ḥātim 1:167.

[2] Ibn Abi Ḥātim 1:167,168.

saying, "Allāh told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Mūsā and Hārūn were not aware of their guilt, they admitted their sin and did as they were ordered. So Allāh forgave both the killer and the one killed."[1] This is part of the *Ḥadīth* about the trials that we will mention in *Sūrat Ṭa Ha*, (20) Allāh willing.

Ibn Jarīr narrated that Ibn 'Abbās said, "Mūsā said to his people,

﴿فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴿"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾

Allāh ordered Mūsā to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven."[2]

﴿وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

﴿55. And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were seized with a bolt of lightning while you were looking﴾.

﴿56. Then We raised you up after your death, so that you might be grateful.﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:404, Aṭ-Ṭabari 18:306, and Ibn Abi Ḥātim 1:168.

[2] Aṭ-Ṭabari 2:73.

The Best among the Children of Israel ask to see Allāh; their subsequent Death and Resurrection

Allāh said, 'Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.' This was said by Ibn Jurayj. Ibn 'Abbās said that the *Āyah*

﴿وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

﴾*And (remember) when you said: "O Mūsā ! We shall never believe in you until we see Allāh plainly."*﴿ means, "Publicly",[1] "So that we gaze at Allāh."[2] Also, 'Urwah bin Ruwaym said that Allāh's statement,

﴿وَأَنتُمْ تَنظُرُونَ﴾

﴾*While you were looking*﴿ means, "Some of them were struck with lightning while others were watching."[3] Allāh resurrected those, and struck the others with lightning. As-Suddi commented on,

﴿فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ﴾

﴾*But you were seized with a bolt of lightning*﴿ saying; "They died, and Mūsā stood up crying and supplicating to Allāh, 'O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

﴿لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ﴾

﴾*If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us?*﴿' Allāh revealed to Mūsā that these seventy men were among those who worshipped the calf. Afterwards, Allāh brought them back to life one man at a time, while the rest of them were watching how Allāh was bringing them back to life. That is why Allāh's said,

﴿ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

﴾*Then We raised you up after your death, so that you might be*

[1] Aṭ-Ṭabari 2:81.
[2] Ibn Abi Ḥātim 1:170.
[3] Ibn Abi Ḥātim 1:172.

grateful.﴾"[1]

Ar-Rabī' bin Anas said, "Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatādah said similarly.[2]

'Abdur-Raḥmān bin Zayd bin Aslam commented on this *Āyah*, "Mūsā returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrāh. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allāh forgave them. He said to them, 'These Tablets have Allāh's Book, containing what He commanded you and what He forbade for you.' They said, 'Should we believe this statement because you said it? By Allāh, we will not believe until we see Allāh in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Mūsā?'" Then he ('Abdur-Raḥmān bin Zayd) recited Allāh's statement,

﴿لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

﴾*We shall never believe in you until we see Allāh plainly*﴿ and said, "So Allāh's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allāh brought them back to life after He killed them." Then he ('Abdur-Raḥmān) recited Allāh's statement,

﴿ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

﴾*Then We raised you up after your death, so that you might be grateful*﴿, and said, "Mūsā said to them, 'Take the Book of Allāh.' They said, 'No.' He said, 'What is the matter with you?' They said, 'The problem is that we died and came back to life.' He said, 'Take the Book of Allāh.' They said, 'No.' So Allāh sent some angels who made the mountain topple over them."[3]

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life. However, Al-Māwardy said that there are two opinions about this matter. The first opinion is that since the Children of

[1] Ibn Abi Ḥātim 1:173.
[2] Ibn Abi Ḥātim 1:173.
[3] Aṭ-Ṭabari 2:88.

Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments. The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities. Al-Qurṭubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allāh knows best.

﴿وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾﴾

﴿57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.﴾

The Shade, the Manna and the Quail

After Allāh mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

﴿وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ﴾

﴿And We shaded you with clouds﴾. This *Āyah* mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun's heat during their years of wandering. In the *Ḥadīth* about the trials, An-Nasā'i recorded Ibn 'Abbās saying, "Allāh shaded the Children of Israel with clouds during the years of wandering."[1] Ibn Abi Ḥātim said, "Narrations similar to that of Ibn 'Abbās were reported from Ibn 'Umar, Ar-Rabī' bin Anas, Abu Mijlaz, Aḍ-Ḍaḥḥāk, and As-Suddi."[2] Al-Ḥasan and Qatādah said that,

﴿وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ﴾

﴿And We shaded you with clouds﴾ "This happened when they were in the desert and the clouds shielded them from the

[1] An-Nasā'ī in *Al-Kubrā* 6:405.

[2] Ibn Abi Ḥātim 1:174.

sun."[1] Ibn Jarīr said that several scholars said that the type of cloud the *Āyah* mentioned, "was cooler and better than the type we know."[2]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ﴾

﴿*And sent down on you Al-Manna*﴾, "The manna used to descend to them to the trees, and they used to eat whatever they wished of it." Also, Qatādah said, "The manna, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the Sabbath during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness."[3] The type of manna that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When manna is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type. The evidence to this fact is that Al-Bukhāri narrated, that Saʿīd bin Zayd said that the Messenger of Allāh ﷺ said,

«الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

«*Kam'ah (truffles) is a type of manna, and its liquid is a remedy for the eyes.*»[4]

This *Ḥadīth* was also collected by Imām Aḥmad. [5] The group of *Ḥadīth* compilers, with the exception of Abu Dāwud, also collected it, and At-Tirmidhi graded it *Ḥasan Ṣaḥīḥ*.[6] At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of

[1] Ibn Abi Ḥātim 1:174.

[2] Aṭ-Ṭabari 2:91.

[3] Ibn Abi Ḥātim 1:176.

[4] *Fatḥ Al-Bāri* 8:14.

[5] Aḥmad 1:187.

[6] *Fatḥ Al-Bāri* 8:14, Muslim 3:1619, *Tuḥfat Al-Aḥwadhi* 6:235, An-Nasā'i in *Al-Kubrā* 4:370, and Ibn Mājah 2:1143.

Allāh ﷻ said,

«الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

«*The 'Ajwah (pressed, dried date) is from Paradise and it cures poison, Al-Kam'ah (truffles) is a form of manna, and its liquid heals the eye."*» At-Tirmidhi is the only one of them who recorded this *Hadīth.*[1]

As for the quail (*Salwā*) in question, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "The (*Salwā*) is a bird that looks like the quail."[2] This is the same opinion reported from Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, Al-Ḥasan, 'Ikrimah and Ar-Rabī' bin Anas, may Allāh have mercy upon them.[3] Also, 'Ikrimah said that the *Salwā* is a bird in Paradise about the size of a sparrow.[4] Qatādah said "The *Salwā* is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything."[5]

Allāh said,

﴿كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾

﴾*Eat of the good lawful things We have provided for you,*﴿ (7:160) this form of command is a simple order of allowance, guiding to what is good. Allāh said,

﴿وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴾*And they did not wrong Us but they wronged themselves*﴿ means, 'We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).' This *Āyah* is similar to Allāh's statement,

﴿كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ﴾

[1] *Tuḥfat Al-Aḥwadhi* 6:233 & 235.

[2] Aṭ-Ṭabari 2:96.

[3] Ibn Abi Ḥātim 1:178.

[4] Ibn Abi Ḥātim 1:179.

[5] Ibid.

﴾*Eat of the provision of your Lord, and be grateful to Him*﴿ (34:15).

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muḥammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muḥammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allāh be pleased with them. Although the Companions accompanied the Prophet ﷺ in his travels and battles, such as during the battle of Tabūk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet ﷺ by Allāh's leave. And when the Companions became hungry, they merely asked the Prophet ﷺ - to invoke Allāh - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet ﷺ, and he asked Allāh to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet ﷺ asked Allāh to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allāh's decision and follow the Messenger of Allāh ﷺ.

﴿وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي
قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾﴾

﴾*58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."*﴿

﴾*59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of*

their rebellion.﴾

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ
وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا
غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ
ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ
ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟
وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾
وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا
وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ
بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ
وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ
ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ
ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

The Jews were Rebellious instead of Appreciative when They gained Victory

Allāh admonished the Jews for avoiding *Jihād* and not entering the holy land as they had been ordered to do when they came from Egypt with Mūsā. They were also commanded to fight the disbelieving 'Amālīq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted. Allāh punished them by causing them to become lost, and to continue wandering, as Allāh has stated in *Sūrat Al-Mā'idah* (5). The correct opinion about the meaning of, 'the holy land' mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Rabī' bin Anas,[1] Qatādah and Abu Muslim Al-Aṣfahāni, as well as others have stated. Mūsā said,

﴿يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟﴾

﴾*O people! Enter the holy land which Allāh has assigned to you and turn not back (in flight).*﴿ (5:21)[2]

However, some scholars said that the holy land is Jericho,

[1] Ibn Abi Ḥātim 1:181.

[2] Ar-Rāzi 3:82.

(Arihā') and this opinion was mentioned from Ibn 'Abbās and 'Abdur-Rahmān bin Zayd.

After the years of wandering ended forty years later, in the company of Yūwsha' (Joshua) bin Nūn, Allāh allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while,

﴿سُجَّدًا﴾

﴿*prostrating*﴾ in appreciation to Allāh for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-'Awfi said that Ibn 'Abbās said that,

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾

﴿*and enter the gate Sujjadān*﴾ means, "While bowing".[1] Ibn Jarīr reported Ibn 'Abbās saying,

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾

﴿*and enter the gate in prostration*﴾ means, "Through a small door while bowing." Al-Hākim narrated it, and Ibn Abi Hātim added, "And they went through the door backwards!" Al-Hasan Al-Basri said that they were ordered to prostrate on their faces when they entered the city, but Ar-Rāzi discounted this explanation. It was also said that the *Sujūd* mentioned here means, 'submissiveness', for actually entering while prostrating is not possible.

Khasīf said that 'Ikrimah said that Ibn 'Abbās said, "The door mentioned here was facing the *Qiblah*." Ibn 'Abbās, Mujāhid, As-Suddi, Qatādah and Ad-Dahhāk said that the door is the door of *Hittah* in Iylyā', which is Jerusalem. Ar-Rāzi also reported that some of them said that it was a door in the direction of the *Qiblah*". Khasīf said that 'Ikrimah said that Ibn 'Abbās said that the Children of Israel entered the door sideways. As-Suddi said that Abu Sa'īd Al-Azdy said that Abu Al-Kanūd said that 'Abdullāh bin Mas'ūd said that they were

[1] At-Tabari 2:113.

commanded to,

﴿وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا﴾

﴿*enter the gate in prostration (or bowing with humility)*﴾ but instead, they entered while their heads were raised in defiance.[1]

Allāh said next,

﴿وَقُولُوا۟ حِطَّةٌ﴾

﴿*and say: 'Hittah'*﴾. Ibn 'Abbās commented, "Seek Allāh's forgiveness."[2] Al-Hasan and Qatādah said that it means, "Say, 'Relieve us from our errors.'"[3]

﴿نَّغْفِرْ لَكُمْ خَطَـٰيَـٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ﴾

﴿*and We shall forgive you your sins and shall increase (reward) for the good-doers*﴾ Here is the reward for fulfilling Allāh's commandment. This *Āyah* means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds." In summary, upon achieving victory, the Children of Israel were commanded to submit to Allāh in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allāh for the blessings He gave them, hastening to do the deeds that Allāh loves, as He said,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝﴾

﴿*When there comes the help of Allāh (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.*﴾ (110).

Allāh said,

﴿فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ﴾

﴿*But those who did wrong changed the word from that which had been told to them for another*﴾.

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[1] Ibn Abi Hātim 1:183.

[2] Ibid.

[3] Ibn Abi Hātim 1:185.

Al-Bukhāri recorded Abu Hurayrah saying that the Prophet ﷺ said,

«قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّةٌ، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِم فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةٍ»

«The Children of Israel were commanded to enter the door while bowing and to say 'Ḥiṭṭah'. Yet, they entered the door on their behinds, distorting the words. They said; 'Ḥabbah (seed), in Sha'rah (a hair).'»[1]

An-Nasā'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet ﷺ, explaining Allāh's statement,

﴿حِطَّةٌ﴾

﴾*'Ḥiṭṭah'*﴿, saying, "So they deviated and said *'Ḥabbah.*"[2] Similar was recorded by 'Abdur-Razzāq, and his route was also collected by Al-Bukhāri. Muslim and At-Tirmidhi narrated similar versions of this *Ḥadīth*, At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[3]

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allāh's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, *'Ḥiṭṭah'* meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "*Ḥinṭah* (grain seed) in *Sha'īrah* (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allāh released His anger and punishment upon them, all because of their sinning and defying His commands. Allāh said,

﴿فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ﴾

﴾So We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.﴿

[1] *Fatḥ Al-Bāri* 8:14.
[2] An-Nasā'i in *Al-Kubrā* 6:286.
[3] *Tuḥfat Al-Aḥwadhi* 8: 291.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every word in Allāh's Book that says *Rijz* means, 'a punishment.' "[1] Mujāhid, Abu Mālik, As-Suddi, Al-Ḥasan and Qatādah were reported to have said that *Rijz* means 'Torment.'[2] Ibn Abi Ḥātim narrated that Sa'd bin Mālik, Usāmah bin Zayd and Khuzaymah bin Thābit said that the Messenger of Allāh ﷺ said,

«الطَّاعُونُ رِجْزٌ. عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُمْ»

«*The plague is a Rijz, a punishment with which Allāh punished those before you.*»[3]

This is also how An-Nasā'i recorded this *Ḥadīth*.[4] In addition, the basis of this *Ḥadīth* was collected in the Two *Ṣaḥīḥs*,

«إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا»

«*If you hear of the plague in a land, then do not enter it.*»[5]

Ibn Jarīr recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْوَجَعَ وَالسَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ»

«*This calamity and sickness (i.e. the plague) is a Rijz, a punishment with which some nations who were before you were punished.*»[6]

The basis of this *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.[7]

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾﴾

﴿*60. And (remember) when Mūsā asked for water for his people, We said: "Strike the stone with your stick." Then*

[1] Aṭ-Ṭabari 2:118.
[2] Ibn Abi Ḥātim 1:187.
[3] Ibn Abi Ḥātim 1: 186.
[4] An-Nasā'i in *Al-Kubrā* 4:362.
[5] *Fatḥ Al-Bāri* 10:189, and Muslim 4:1739.
[6] Aṭ-Ṭabari 2:116.
[7] *Fatḥ Al-Bāri* 6:512, Muslim 4:1737.

gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."﴾

Twelve Springs gush forth

Allāh said, "Remember My favor on you when I answered the supplication of your Prophet, Mūsā, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

﴿وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

﴾*And do not act corruptly, making mischief on the earth*﴾ meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn 'Abbās said that the Children of Israel, "Had a square stone that Mūsā was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area."[1] This narration is part of the long *Ḥadīth* that An-Nasā'i, Ibn Jarīr and Ibn Abi Ḥātim recorded about the trials.

This story is similar to the story in *Sūrat Al-'Arāf* (Chapter 7) although the latter was revealed in Makkah. In *Sūrat Al-A'rāf,* Allāh used the third person when He mentioned the Children of Israel to the Prophet ﷺ and narrated what He favored them with. In this *Sūrat Al-Baqarah,* which was revealed in Al-Madīnah, Allāh directed His Speech at the Children of Israel. Further, Allāh said in *Sūrat Al-A'rāf,*

﴿فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾

[1] Aṭ-Ṭabari 2:120.

﴿*And there gushed forth out of it twelve springs*﴾ (7:160), describing what first occurred when the water begins to gush out. In the *Āyah* in *Sūrat Al-Baqarah*, Allāh described what happened later on, meaning when the water burst out in full force. Allāh knows best.

﴿وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ
بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ
ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ﴾

﴿*61. And (remember) when you said, "O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fūm, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!"*﴾

The Children of Israel preferred Foods inferior to Manna and Quails

Allāh said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Mūsā to exchange this type of food for an inferior type that consists of vegetation, and so forth." Al-Ḥasan Al-Baṣri said about the Children of Israel, "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs." They said,

﴿يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا
وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا﴾

﴿*O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fūm, its lentils and its onions*﴾. They said,

﴿عَلَىٰ طَعَامٍ وَٰحِدٍ﴾

﴿*One kind of food*﴾ meaning, the manna and quails, because they ate the same food day after day. The *Āyah* mentioned

lentils, onions and herbs, which are all known types of foods. As for the *Fūm*, Ibn Mas'ūd read it, *Thūm* (garlic). Also, Ibn Abi Ḥātim narrated that Al-Ḥasan said about the *Āyah*,

﴿وَفُومِهَا﴾

﴾*Its Fūm*﴿, "Ibn 'Abbās said that *Fūm* means, garlic."[1]

He also said that the expression, '*Fumū-lannā*' means, 'bake for us', according to the languages of old. Ibn Jarīr commented, "If this is true, then '*Fūm*' is one of the words whose pronounciation were altered, the letter '*fa*' was replaced by the letter '*tha*', since they are similar in sound."[2] And Allāh knows best. Others said that *Fūm* is wheat, the kind used for bread. Al-Bukhāri said, "Some of them said that *Fūm* includes all grains or seeds that are eaten."

Allāh's statement,

﴿قَالَ أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَىٰ بِالَّذِى هُوَ خَيْرٌ﴾

﴾*He said, "Would you exchange that which is better for that which is lower?"*﴿ criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food. Allāh's statement,

﴿اهْبِطُوا مِصْرًا﴾

﴾*Go you down to any Miṣr*﴿ means, 'any city', as Ibn 'Abbās said.[3] Ibn Jarīr also reported that Abu Al-'Āliyah and Ar-Rabī' bin Anas said that the *Āyah* refers to Miṣr, the Egypt of Fir'awn.[4] The truth is that the *Āyah* means any city, as Ibn 'Abbās and other scholars stated. Therefore, the meaning of Mūsā's statement to the Children of Israel becomes, "What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allāh to provide us with it, especially when it is an inferior type of food." This is why Mūsā said to them,

﴿أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَىٰ بِالَّذِى هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ﴾

[1] Ibn Abi Ḥātim 1:193.

[2] Aṭ-Ṭabari 2:130.

[3] Ibn Abi Ḥātim 1:194

[4] Aṭ-Ṭabari 2:134.

﴾Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!﴿

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allāh knows best.

﴾وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُو بِغَضَبٍ مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿٦١﴾﴿

﴾61. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh. That was because they used to disbelieve in the Ayāt (proofs, evidence) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins.)﴿ (2:61)

Covering the Jews in Humiliation and Misery

Allāh said,

﴾وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ﴿

﴾And they were covered with humiliation and misery﴿. This *Āyah* indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly. Al-Ḥasan commented, "Allāh humiliated them, and they shall have no protector. Allāh put them under the feet of the Muslims, who appeared at a time when the Majūs (Zoroastrians) were taking the *Jizyah* (tax) from the Jews."[1] Also, Abu Al-'Āliyah, Ar-Rabī' bin Anas and As-Suddi said that 'misery' used in the *Āyah* means, 'poverty.'[2] 'Aṭiyah Al-'Awfi said that 'misery' means, 'paying the tilth (tax).'[3] In addition, Aḍ-Ḍaḥḥāk commented on Allāh's statement,

[1] Ibn Abi Ḥātim 1:195, 196.
[2] Ibn Abi Ḥātim 1:196.
[3] Ibn Abi Ḥātim 1:196.

﴿وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ﴾

﴾and they drew on themselves the wrath of Allāh﴿, "They deserved Allāh's anger."[1] Also, Ibn Jarīr said that,

﴿وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ﴾

﴾and they drew on themselves the wrath of Allāh﴿ means, "They went back with the wrath. Similarly, Allāh said,

﴿إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ﴾

﴾Verily, I intend to let you draw my sin on yourself as well as yours﴿ (*Al-Mā'idah* 5:29) meaning, 'You will end up carrying my, and your, mistakes instead of me'. Thus, the meaning of the *Āyah* becomes, 'They went back carrying Allāh's anger; Allāh's wrath descended on them; they deserved Allāh's anger.' "[2]

Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ﴾

﴾That was because they used to disbelieve in the Ayāt (proofs, evidences, etc.) of Allāh and killed the Prophets wrongfully.﴿ means, "This is what We rewarded the Children of Israel with: humiliation and misery." Allāh's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allāh's *Ayāt* and belittling the carriers of Allāh's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allāh's *Ayāt* and murdering the Prophets of Allāh.

Meaning of *Kibr*

Similarly, in a *Ḥadīth* recorded in the Two *Ṣaḥīḥs* the Messenger of Allāh ﷺ said,

«الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«'Kibr, is refusing the truth and degrading (belittling) people.»[3]

[1] Aṭ-Ṭabari 2:138

[2] Ibid.

[3] Muslim 1:93.

Imām Aḥmad recorded, 'Abdullāh bin Mas'ūd saying that the Messenger of Allāh ﷺ said,

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ قَتَلَ نَبِيًّا: وَإِمَامُ ضَلَالَةٍ وَمُمَثِّلٌ مِنَ الْمُمَثِّلِينَ»

«The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).»[1] Allāh's statement,

﴿ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

﴾That was because they disobeyed and used to transgress the bounds﴿ mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allāh knows best.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَٰرَىٰ وَالصَّٰبِـِٔينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

﴾62. Verily, those who believe and those who are Jews and Christians, and Sabians (Ṣābi'īn), whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.﴿

Faith and doing Righteous Deeds equals Salvation in all Times

After Allāh described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

[1] Aḥmad 1:407.

الجزء الأول ١٠ سورة البقرة

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ
بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ
ٱلْخَٰسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ
مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً قَالُوٓا۟ أَتَتَّخِذُنَا
هُزُوًا قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾ قَالُوا۟
ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ
وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾
قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُۥ يَقُولُ
إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾

Similarly, Allāh said,

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

﴾No doubt! Verily, the Awliyā' of Allāh[1]*, no fear shall come upon them nor shall they grieve﴿* (10:62).

The angels will proclaim to the dying believers, as mentioned,

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾﴾

﴾Verily, those who say: "Our Lord is Allāh (alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴿. (41:30)

The Meaning of *Mu'min*, or Believer

'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās, about,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ﴾

﴾Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day﴿[2]

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[1] The obedient believers.

[2] Ibn Abi Ḥātim 1:198.

that Allāh revealed the following *Āyah* afterwards,

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾

﴾*And whoever seeks religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers*﴿ (3:85).

This statement by Ibn 'Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

Why the Jews were called 'Yahūd'

The Jews are the followers of Prophet Mūsā, who used to refer to the Tawrāh for judgment. *Yahūd* is a word that means, 'repenting', just as Mūsā said,

﴿إِنَّا هُدْنَآ إِلَيْكَ﴾

﴾*Certainly we have Hudna to You*﴿ meaning, we repent to You. This indicates that they were first called Yahūd, because they repented and, because they were kind to each other. It was also said that they were called Yahūd in reference to Yahūdā (Judah) the eldest son of Prophet Ya'qūb. Abu 'Amr bin Al-'Alā' said that they were called Yahūd, because they swayed when they read the Tawrāh.

Why the Christians were called 'Naṣārā'

When 'Īsā was sent, the Children of Israel were required to follow and obey him. The followers of 'Īsā and his companions are called *An-Naṣārā*, because they gave aid and support to each other. They are also called Anṣār (helpers), as 'Īsā said,

﴿مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ﴾

﴾*"Who will be my helpers in Allāh's cause?" Al-Ḥawāriyyūn said: "We are the helpers of Allāh."*﴿ (61:14)

It was said that they were called 'Naṣara', because they inhabited a land called An-Nāṣirah (Nazareth), as Qatādah, Ibn

Jurayj and Ibn 'Abbās were reported to have said,[1] Allāh knows best. *Naṣārā* is certainly plural for *Naṣrān*.

When Allāh sent Muḥammad as the Last and Final Prophet and Messenger to all of the Children of Ādam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The *Ummah* of Muḥammad ﷺ was called *'Mu'minīn'* (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The *Ṣābi'ūn* or Sabians

There is a difference of opinion over the identity of the Sabians. Sufyān Ath-Thawri said that Layth bin Abu Sulaym said that Mujāhid said that, "The Sabians are between the Majūs, the Jews and the Christians. They do not have a specific religion."[2] Similar is reported from Ibn Abi Najīḥ.[3] Similar statements were attributed to 'Aṭā' and Sa'īd bin Jubayr.[4] They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabūr (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allāh knows best, is Mujāhid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majūs nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their *Fiṭrah* (instinctual nature). This is why the idolators used to call whoever embraced Islām a *'Sabi'*, meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ

[1] Ar-Rāzi 3:97.

[2] Aṭ-Ṭabari 2:146.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:199-200.

الْخَسِرِينَ ﴿٦٤﴾

﴾63. *And (O Children of Isrā'īl, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwā.*﴿

﴾64. *Then after that you turned away. Had it not been for the grace and mercy of Allāh upon you, indeed you would have been among the losers.*﴿

Taking the Covenant from the Jews

Allāh reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allāh stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allāh and abide by it with sincerity and seriousness. Hence, Allāh's statement,

﴾وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾﴿

﴾*And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (Tawrāh), and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."*﴿ (7:171).

The mount mentioned here is Aṭ-Ṭūr, just as it was explained in *Sūrat Al-A'rāf*, according to the *Tafsīr* of Ibn 'Abbās, Mujāhid, 'Aṭā', 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and others.[1] This is more obvious. There is another report from Ibn 'Abbās saying; 'The Ṭūr is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Ṭūr.'[2] And in the *Ḥadīth* about the trials, Ibn 'Abbās said; "When they (the Jews) refused to obey, Allāh raised the

[1] Ibn Abi Ḥātim 1:203

[2] Ibid.

mountain above their heads so that they would listen."[1]

Al-Ḥasan said that Allāh's statement,

﴿خُذُوا مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ﴾

﴿*Hold fast to that which We have given you*﴾ means, the Tawrāh.[2] Mujāhid said that the *Āyah* commanded, "Strictly adhere to it."[3] Abu Al-'Āliyah and Ar-Rabī' said that,

﴿وَٱذْكُرُوا مَا فِيهِ﴾

﴿*and remember that which is therein*﴾ means, "Read the Tawrāh and implement it."[4] Allāh's statement,

﴿ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ﴾

﴿*Then after that you turned away. Had it not been for the grace of Allāh*﴾ means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

﴿فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ﴾

﴿*Had it not been for the grace and mercy of Allāh upon you*﴾, meaning, by forgiving you and by sending the Prophets and Messengers to you,

﴿لَكُنتُم مِّنَ ٱلْخَٰسِرِينَ﴾

﴿*Indeed you would have been among the losers*﴾ meaning, in this life and the Hereafter due to their breach of the covenant.

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا
نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾﴾

﴿*65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."*﴾

﴿*66. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqīn (the pious.*﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:396.

[2] Ibn Abi Ḥātim 1:204

[3] Ibn Abi Ḥātim 1:205.

[4] Ibid.

The Jews breach the Sanctity of the Sabbath

Allāh said,

﴿وَلَقَدْ عَلِمْتُمُ﴾

﴾*And indeed you knew*﴿. This *Āyah* means, O Jews! Remember that Allāh sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allāh changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in *Sūrat Al-A'rāf*, where Allāh said (7:163),

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾﴾

﴾*And ask them (O Muḥammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allāh).*﴿(7:163)

In his *Tafsīr*, Al-'Awfi reported from Ibn 'Abbās that he said,

﴿فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ﴾

﴾*We said to them: "Be you monkeys, despised and rejected"*﴿ means, "Allāh changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine."[1] Shaybān An-Naḥwi reported that

[1] Ibn Abi Ḥātim 1:210.

Qatādah commented on,

﴿فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَٰسِـِٔينَ﴾

﴾*We said to them: "Be you monkeys, despised and rejected"*﴿,

"These people were turned into howling monkeys with tails, after being men and women."[1]

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring."[2] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Allāh turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allāh transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allāh created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."[3]

Allāh's statement,

﴿فَجَعَلْنَٰهَا نَكَٰلًا﴾

﴾*So We made this punishment an example*﴿ means, Allāh made the people of this village, who violated the sanctity of the Sabbath,

﴿نَكَٰلًا﴾

﴾*an example*﴿ via the way they were punished. Similarly, Allāh said about Pharaoh,

﴿فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾﴾

﴾*So Allāh, seized him with punishing example for his last and first transgression*﴿ (79:25).

Allāh's statement,

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[1] Ibn Abi Ḥātim 1:209

[2] Ibid.

[3] Aṭ-Ṭabari 2:167.

﴿لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

﴿*for those in front of it and those behind it*﴾ meaning, for the other villages. Ibn 'Abbās commented, "Meaning, 'We made this village an example for the villages around it by the manner in which We punished its people.'" Similarly, Allāh said,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾﴾

﴿*And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism)*﴾.(46:27)

Therefore, Allāh made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allāh said,

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿*and a lesson for Al-Muttaqīn (the pious)*﴾, meaning, a reminder. This *Āyah* means, "The torment and punishment that this village suffered was a result of indulging in Allāh's prohibitions and their deceit. Hence, those who have *Taqwā* should be aware of their evil behavior, so that what occurred to this village does not befall them as well." Also, Imām Abu 'Abdullāh bin Baṭṭah reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ»

«*Do not commit what the Jews committed, breaching what Allāh has forbidden, by resorting to the lowest types of deceit.*»[1]

This *Ḥadīth* has a good (*Jayid*) chain of narration. Allāh knows best.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾﴾

﴿*67. And (remember) when Mūsā said to his people: "Verily,*

[1] *Irwā' Al-Ghalīl* 5:375.

Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhilīn (the ignorant or the foolish)."﴾

The Story of the murdered Israeli Man and the Cow

Allāh said, 'O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Ḥātim recorded 'Ubaydah As-Salmāni saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allāh is still among you?' So they went to Mūsā and mentioned the matter to him and Mūsā said,

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً قَالُوٓا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ﴾

﴿*"Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhilīn (the ignorant or the foolish)*﴾."

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, 'By Allāh! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, 'Who killed you?' He said, 'That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."[1] Ibn Jarīr reported something similar to that. Allāh

[1] Ibn Abi Ḥātim 1:114.

قَالُواْ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا وَإِنَّآ
إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ
تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا قَالُواْ
ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ ﴿٧١﴾ وَإِذْ
قَتَلْتُمْ نَفْسًا فَٱدَّٰرَْٔتُمْ فِيهَا وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾
فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ
ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ
فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ ٱلْأَنْهَٰرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ وَإِنَّ
مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
﴿٧٤﴾ ۞ أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ
يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا
وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓاْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ
ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

knows best.[1]

﴿قَالُواْ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا
هِيَ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا
فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ
ذَٰلِكَ فَٱفْعَلُواْ مَا تُؤْمَرُونَ ﴿٦٨﴾
قَالُواْ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا
لَوْنُهَا قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ
ٱلنَّٰظِرِينَ ﴿٦٩﴾ قَالُواْ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ
عَلَيْنَا وَإِنَّآ إِن شَآءَ ٱللَّهُ
لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا
تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا
قَالُواْ ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ فَذَبَحُوهَا
وَمَا كَادُواْ يَفْعَلُونَ ﴿٧١﴾﴾

﴾68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."﴿

﴾69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' "﴿

﴾70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."﴿

﴾71. He (Mūsā) said, "He says, 'It is a cow neither trained to

[1] Aṭ-Ṭabari 2:183.

till the soil nor water the fields, sound, having no blemish in it.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.﴾

The Stubbornness of the Jews regarding the Cow; Allāh made the Matter difficult for Them

Allāh mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allāh made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn 'Abbās and 'Ubaydah have said. Instead, they made the matter difficult, and this is why Allāh made it even more difficult for them. They said,

﴿ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ﴾

﴾*Call upon your Lord for us that He may make plain to us what it is!*﴿, meaning, "What is this cow and what is its description?" Mūsā said,

﴿إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ﴾

﴾*He says, 'Verily, it is a cow neither too old nor too young'*﴿, meaning, that it is neither old nor below the age of breeding. This is the opinion of Abu Al-'Āliyah, As-Suddi, Mujāhid, 'Ikrimah, 'Aṭiyah Al-'Awfi, 'Aṭā', Al-Khurāsāni, Wahb bin Munabbih, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and Ibn 'Abbās.[1] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that,

﴿عَوَانٌ بَيْنَ ذَٰلِكَ﴾

﴾*But (it is) between the two conditions*﴿ means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest."[2] In his *Tafsīr* Al-'Awfi reported from Ibn 'Abbās that,

﴿فَاقِعٌ لَّوْنُهَا﴾

﴾*bright in its colour*﴿ "A deep yellowish white."[3]

[1] Ibn Abi Ḥātim 1:216.
[2] Ibn Abi Ḥātim 1:217.
[3] Ibn Abi Ḥātim 1:221.

As-Suddi said,

﴿تَسُرُّ ٱلنَّـٰظِرِينَ﴾

﴾*pleasing the beholder*﴿ meaning, that it pleases those who see it.[1] This is also the opinion of Abu Al-'Āliyah, Qatādah and Ar-Rabī' bin Anas.[2] Furthermore, Wahb bin Munabbih said, "If you look at the cow's skin, you will think that the sun's rays radiate through its skin."[3] The modern version of the Tawrāh mentions that the cow in the *Āyah* was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allāh's knows best.

﴿إِنَّ ٱلْبَقَرَ تَشَـٰبَهَ عَلَيْنَا﴾

﴾*Verily, to us all cows are alike*﴿ this means, that since cows are plentiful, then describe this cow for us further,

﴿وَإِنَّآ إِن شَآءَ ٱللَّهُ﴾

﴾*And surely, if Allāh wills*﴿ and if you further describe it to us,

﴿لَمُهْتَدُونَ﴾

﴾*we will be guided.*﴿

﴿قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ﴾

﴾*He says, 'It is a cow neither trained to till the soil nor water the fields'*﴿ meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. 'Abdur-Razzāq said that Ma'mar said that Qatādah said that,

﴿مُسَلَّمَةٌ﴾

﴾*sound*﴿ means, "The cow does not suffer from any defects."[4] This is also the opinion of Abu Al-'Āliyah and Ar-Rabī'. Mujāhid also said that the *Āyah* means the cow is free from defects.[5] Further, 'Aṭā' Al-Khurāsāni said that the *Āyah* means that its legs and body are free of physical defects.[6]

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[1] Ibn Abi Ḥātim 1:222.
[2] Ibid.
[3] Aṭ-Ṭabari 2:202
[4] Aṭ-Ṭabari 2:214.
[5] Aṭ-Ṭabari 2:225.
[6] Aṭ-Ṭabari 2:226.

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the *Āyah*,

﴿فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾

﴾*So they slaughtered it though they were near to not doing it*﴿ means, "They did not want to slaughter it."[1]

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'ān criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, 'Ubaydah, Mujāhid, Wahb bin Munabbih, Abu Al-'Āliyah and 'Abdur-Raḥmān bin Zayd bin Aslam said, "The Jews bought the cow with a large amount of money."[2] There is a difference of opinion over this.

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنتُمْ تَكْتُمُونَ ۝٧٢ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝٧٣﴾

﴾*72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allāh brought forth that which you were Taktumūn.*﴿

﴾*73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, etc.) so that you may understand.*﴿

Bringing the murdered Man back to Life

Al-Bukhāri said that,

﴿فَادَّارَأْتُمْ فِيهَا﴾

﴾*And disagreed among yourselves as to the crime*﴿ means, "Disputed."[3]

This is also the *Tafsīr* of Mujāhid. 'Aṭā' Al-Khurāsāni and Aḍ-Ḍaḥḥāk said, "Disputed about this matter."[4] Also, Ibn Jurayj said that,

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[1] Aṭ-Ṭabari 2:219.

[2] Aṭ-Ṭabari 2:221.

[3] *Fatḥ Al-Bāri* 6:506

[4] Ibn Abi Ḥātim 1:229.

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَءْتُمْ فِيهَا﴾

﴾*And (remember) when you killed a man and disagreed among yourselves as to the crime*﴿ means, some of them said, "You killed him," while the others said, "No you killed him."[1] This is also the *Tafsīr* of 'Abdur-Raḥmān bin Zayd bin Aslam.[2] Mujāhid said that,

﴿وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ﴾

﴾*But Allāh brought forth that which you were Taktumūn*﴿ means, "what you were hiding."[3]

Allāh said,

﴿فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا﴾

﴾*So We said: "Strike him (the dead man) with a piece of it (the cow)"*﴿ meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allāh would have made it clear for us. Instead, Allāh made this matter vague, so this is why we should leave it vague. Allāh's statement,

﴿كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ﴾

﴾*Thus Allāh brings the dead to life*﴿ means, "They struck him with it, and he came back to life." This *Āyah* demonstrates Allāh's ability in bringing the dead back to life. Allāh made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allāh mentioned His bringing the dead back to life in five instances in *Sūrat Al-Baqarah*. First Allāh said,

﴿ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ﴾

﴾*Then We raised you up after your death*﴿. He then mentioned the story about the cow. Allāh also mentioned the story of those who escaped death in their land, while they were numbering in

[1] Aṭ-Ṭabari 2:225.

[2] Aṭ-Ṭabari 2:225.

[3] Ibn Abi Ḥātim 1:229.

the thousands. He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died. All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten. The proof of Resurrection is also reiterated in Allāh's statement,

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣ وَجَعَلْنَا فِيهَا
جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ٣٤ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ٣٥﴾

﴾And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?﴿ (36:33-35).

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ ٱلْأَنْهَٰرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٧٤﴾

﴾74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.﴿

The Harshness of the Jews

Allāh criticized the Children of Israel because they witnessed the tremendous signs and the *Ayāt* of Allāh, including bringing the dead back to life, yet,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ﴾

﴾Then after that your hearts were hardened﴿.

So their hearts were like stones that never become soft. This is why Allāh forbade the believers from imitating the Jews when He said,

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ۝١٦﴾

﴿Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrāh) and the Injīl (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh)﴾ (57:16).

In his *Tafsīr*, Al-'Awfi said that Ibn 'Abbās said, "When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, 'Who killed you?' He said, 'My nephews killed me.' He then died again. His nephews said, after Allāh took his life away, 'By Allāh! We did not kill him' and denied the truth while they knew it. Allāh said,

﴿فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴿And became as stones or even worse in hardness﴾."[1]

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they withnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allāh. Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا
لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ﴾

﴿And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall

[1] Aṭ-Ṭabari 2:234.

down for fear of Allāh﴿, means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

﴾وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴿

﴾*And Allāh is not unaware of what you do*﴿."[1]

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the *Ayāt* mentioned the stones being humble as a metaphor. However, Ar-Rāzi, Al-Qurṭubi and other Imāms said that there is no need for this explanation, because Allāh creates this characteristic - humbleness - in stones. For instance, Allāh said,

﴾إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا﴿

﴾*Truly, We did offer Al-Amānah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment)*﴿ (33:72),

﴾تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴿

﴾*The seven heavens and the earth and all that is therein, glorify Him*﴿ (17:44),

﴾وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ۝٦﴿

﴾*And the stars and the trees both prostrate themselves (to Allāh)*﴿ (55:6),

﴾أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ﴿

﴾*Have they not observed things that Allāh has created: (how) their shadows incline*﴿ (16:48),

﴾قَالَتَآ أَتَيْنَا طَآئِعِينَ﴿

﴾*They both said: "We come willingly."*﴿ (41:11),

﴾لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ﴿

﴾*Had We sent down this Qur'ān on a mountain*﴿ (59:21), and,

[1] Ibn Abi Ḥātim 1:233.

﴿وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ﴾

﴾And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak."﴿ (41:21).

It is recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«هذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»

«This (Mount Uḥud) is a mount that loves us and that we love.»[1]

Similarly, the compassion of the stump of the palm tree for the Prophet ﷺ as confirmed in authentic narrations. In *Ṣaḥīḥ Muslim* it is recorded that the Prophet ﷺ said,

«إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ»

«I know a stone in Makkah that used to greet me with the Salām before I was sent. I recognize this stone now.»[2]

He said about the Black Stone that,

«إِنَّهُ يَشْهَدُ لِمَنِ اسْتَلَمَ بِحَقٍّ يَوْمَ الْقِيَامَةِ»

«On the Day of Resurrection it will testifiy for those who kiss it.»[3]

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allāh's statement,

﴿فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴾And became as stones or even worse in hardness﴿ after agreeing that 'or' here is not being used to reflect doubt. Some scholars said that 'or' here means, 'and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allāh said,

﴿وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾

﴾And obey not a sinner or a disbeliever among them﴿ (76:24), and,

﴿عُذْرًا أَوْ نُذْرًا ۝٦﴾

[1] *Fatḥ Al-Bārī* 6:98.

[2] Muslim 3:1782.

[3] Aḥmad 1:266.

﴾*To cut off all excuses or to warn*﴿ (77:6).

Some other scholars said that 'or' here means, 'rather'. Hence, the meaning becomes, 'As hard as stones. Rather, harder.' For instance, Allāh said,

﴿إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴾*A section of them fear men as they fear Allāh or even more*﴿ (4:77),

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ١٤٧﴾

﴾*And We sent him to a hundred thousand (people) or even more*﴿ (37:147), and,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩﴾

﴾*And was at a distance of two bows' length or (even) nearer*﴿ (53:9).

Some other scholars said that this *Āyah* means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarīr commented that this *Tafsīr* means that some of their hearts are as hard as stone and some hearts are harder than stone.[1] Ibn Jarīr said that he favored this last *Tafsīr*, although the others are plausible. I - Ibn Kathīr - say that the last *Tafsīr* is similar to Allāh's statement,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا﴾

﴾*Their likeness is as the likeness of one who kindled a fire*﴿ (2:17), and then His statement,

﴿أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ﴾

﴾*Or like a rainstorm from the sky*﴿ (2:19).

It is also similar to Allāh's statement,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ﴾

﴾*As for those who disbelieved, their deeds are like a mirage in a desert*﴿ (24:39), and then His statement,

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ﴾

[1] Aṭ-Ṭabari 2:236.

﴾Or (the state of a disbeliever) is like the darkness in a vast deep sea﴿ (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allāh knows best.

﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ
مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ
قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا
يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾﴿

﴾75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrāh), then they used to change it knowingly after they understood it?﴿

﴾76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?﴿

﴾77. Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴿

There was little Hope that the Jews Who lived during the Time of the Prophet ﷺ could have believed

Allāh said,

﴿أَفَتَطْمَعُونَ﴾

﴾Do you covet﴿ O believers,

﴿أَن يُؤْمِنُوا لَكُمْ﴾ .

﴾That they will believe in your religion﴿ meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards. Allāh said next,

﴿وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ﴾

أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾
وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ
﴿٧٩﴾ وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً قُلْ
أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ أَمْ تَقُولُونَ
عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً
وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ
فِيهَا خَٰلِدُونَ ﴿٨١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ
إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟
لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

﴾*Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrāh), then they used to change it*﴿ meaning, distort its meaning,

﴾مِنۢ بَعْدِ مَا عَقَلُوهُ﴿

﴾*after they understood it*﴿. They understood well, yet they used to defy the truth,

﴾وَهُمْ يَعْلَمُونَ﴿

﴾*knowingly*﴿, being fully aware of their erroneous interpretations and corruption. This statement is similar to Allāh's statement,

﴾فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ﴿

﴾*So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places*﴿ (5:13).

Qatādah commented that Allāh's statement;

﴾ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴿

﴾*Then they used to change it knowingly after they understood it*﴿ "They are the Jews who used to hear Allāh's Words and then alter them after they understood and comprehended them."[1] Also, Mujāhid said, "Those who used to alter it and conceal its

[1] Ibn Abi Ḥātim 1:236.

truths; they were their scholars."[1] Also, Ibn Wahb said that Ibn Zayd commented,

﴿يَسْمَعُونَ كَلَـٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ﴾

﴾*used to hear the Word of Allāh (the Tawrāh), then they used to change it*﴿ "They altered the Tawrāh that Allāh revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allāh, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allāh said to them,

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَـٰبَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾﴾

﴾*Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrāh)! Have you then no sense?*﴿ (2:44)"[2]

The Jews knew the Truth of the Prophet ﷺ, but disbelieved in Him

Allāh said next,

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ﴾

﴾*And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private..*﴿. Muḥammad bin Isḥāq reported that Ibn 'Abbās commented,

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا﴾

﴾*And when they (Jews) meet those who believe (Muslims), they say, "We believe"*﴿ "They believe that Muḥammad ﷺ is the Messenger of Allāh, 'But he was only sent for you (Arabs)'"[3] However, when they meet each other they say, "Do not convey

[1] Aṭ-Ṭabari 2:245.
[2] Aṭ-Ṭabari 2:246.
[3] Aṭ-Ṭabari 2:250

the news about this Prophet to the Arabs, because you used to ask Allāh to grant you victory over them when he came, but he was sent to them (not to you)." Allāh then revealed,

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ﴾

﴾And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord?"﴿

meaning, "If you admit to them that he is a Prophet, knowing that Allāh took the covenant from you to follow him, they will know that Muḥammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him." Allāh said,

﴿أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾﴾

﴾Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴿.

Al-Ḥasan Al-Baṣri said, "When the Jews met the believers they used to say, 'We believe.' When they met each other, some of them would say, 'Do not talk to the companions of Muḥammad about what Allāh has foretold in your Book, so that the news (that Muḥammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'"[1] Further, Abu Al-'Āliyah said about Allāh's statement,

﴿أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾﴾

﴾Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴿, "Meaning their secret denial and rejection of Muḥammad, ﷺ although they find his coming recorded in their Book." This is also the *Tafsīr* of Qatādah. Al-Ḥasan commented on,

﴿أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ﴾

[1] Ibn Abi Ḥātim 1:239.

﴾That Allāh knows what they conceal﴿, "What they concealed refers to when they were alone with each other away from the Companions of Muḥammad ﷺ. Then they would forbid each other from conveying the news that Allāh revealed to them in their Book to the Companions of Muḥammad ﷺ, fearing that the Companions would use this news (about the truth of Muḥammad ﷺ) against them before their Lord."[1]

﴿وَمَا يُعْلِنُونَ﴾

﴾And what they reveal?﴿ meaning, when they said to the Companions of Muḥammad ﷺ,

﴿ءَامَنَّا﴾

﴾We believe﴿, as Abu Al-'Āliyah, Ar-Rabī' and Qatādah stated.[2]

﴿وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ۝٧٨ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ۝٧٩﴾

﴾78. And there are among them (Jews) 'Ummyyun (unlettered) people, who know not the Book, but they trust upon Amāni (false desires) and they but guess.﴿

﴾79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴿

The Meaning of 'Ummi'

Allāh said,

﴿وَمِنْهُمْ أُمِّيُّونَ﴾

﴾And there are among them Ummyyun people﴿ meaning, among the People of the Book, as Mujāhid stated. *Ummyyun*, is plural for *Ummi*, that is, a person who does not write, as Abu Al-'Āliyah, Ar-Rabī', Qatādah, Ibrāhīm An-Nakha'ī and others said. This meaning is clarified by Allāh's statement,

[1] Ibn Abi Ḥātim 1 :240.

[2] Ibid.

﴿لَا يَعْلَمُونَ ٱلْكِتَٰبَ﴾

﴿*Who know not the Book*﴾ meaning, are they not aware of what is in it.[1]

Ummi was one of the descriptions of the Prophet ﷺ because he was unlettered. For instance, Allāh said,

﴿وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ﴾

﴿*Neither did you (O Muḥammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted*﴾ (29:48).

Also, the Prophet ﷺ said,

«إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»

«*We are an Ummi nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days.*»[2]

This *Ḥadīth* stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allāh also said,

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ﴾

﴿*He it is Who sent among the Ummiyyīn ones a Messenger (Muḥammad ﷺ) from among themselves*﴾ (62:2).

The Explanation of *Amāni*

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿إِلَّا أَمَانِىَّ﴾

﴿*But they trust upon Amāni*﴾ means, "It is just a false statement that they utter with their tongues."[3] It was also said that *Amāni* means 'wishes and hopes'. Mujāhid commented, "Allāh described the *Ummiyyīn* as not understanding any of the Book that Allāh sent down to Mūsā, yet they create lies and

[1] Ibn Abi Ḥātim 1:241.
[2] *Fatḥ Al-Bāri* 4:151.
[3] Aṭ-Ṭabari 2:261.

falsehood."[1] Therefore, the word *Amāni* mentioned here refers to lying and falsehood. Mujāhid said that Allāh's statement,

﴿وَإِنْ هُمْ إِلَّا يَظُنُّونَ﴾

﴾*And they but guess*﴿ means, "They lie."[2] Qatādah, Abu Al-'Āliyah and Ar-Rabī' said that it means, "They have evil false ideas about Allāh."[3]

Woe unto Those Criminals among the Jews

Allāh said,

﴿فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَـٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا﴾

﴾*Then Waylun (woe) to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price!*﴿.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allāh, thriving on unjustly amassing people's property. '*Waylun* (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that 'Ubadydullah bin 'Abdullāh narrated that Ibn 'Abbās said, "O Muslims! How could you ask the People of the Book about anything, while the Book of Allāh (Qur'ān) that He revealed to His Prophet ﷺ is the most recent Book from Him and you still read it fresh and young? Allāh told you that the People of the Book altered the Book of Allāh, changed it and wrote another book with their own hands. They then said, 'This book is from Allāh,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them? By Allāh! We have not seen any of them asking you about what was revealed to you."[4] This *Ḥadīth* was also collected by Al-Bukhāri.[5] Al-Ḥasan Al-Baṣri said, "The little amount here

[1] Aṭ-Ṭabari 2:262.
[2] Ibn Abi Ḥātim 1:242.
[3] Ibid.
[4] Ibn Abi Ḥātim 1:245.
[5] *Fatḥ Al-Bāri* 5:244, 13:345 & 555.

means this life and all that it contains."[1]

Allāh's statement,

﴿فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ﴾

﴾*Woe to them for what their hands have written and woe to them for that they earn thereby*﴿ means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired." Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented,

﴿فَوَيْلٌ لَّهُم﴾

﴾*Woe to them*﴿, "Means the torment will be theirs because of the lies that they wrote with their own hands,

﴿وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ﴾

﴾*And woe to them for that they earn thereby*﴿, which they unjustly acquired from people, be they commoners or otherwise."[2]

﴿وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾﴾

﴾*80. And they (Jews) say, "The Fire shall not touch us but for a few numbered days." Say (O Muḥammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His covenant? Or is it that you say of Allāh what you know not?"*﴿

The Jews hope They will only remain in the Fire for a Few Days

Allāh mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allāh refuted this claim by saying,

﴿قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا﴾

﴾*Say (O Muḥammad ﷺ to them): "Have you taken a covenant from*

[1] Ibn Abi Ḥātim 1:247.

[2] Aṭ-Ṭabari 2:273.

Allāh?'﴾. Hence, the *Āyah* proclaims, 'if you had a promise from Allāh for that, then Allāh will never break His promise. However, such promise never existed. Rather, what you say, about Allāh, you have no knowledge of and you thus utter a lie about Him.' Al-'Awfi said that Ibn 'Abbās said about the *Āyah*,

﴿وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً﴾

﴾*And they (Jews) say, "The Fire shall not touch us but for a few numbered days."*﴿.

"The Jews said, 'The Fire will only touch us for forty days.'"[1] Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «اجْمَعُوا لِي مَنْ كَانَ مِنَ الْيَهُودِ هٰهُنَا». فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أَبُوكُمْ»؟ قَالُوا: فُلَانٌ قَالَ: «كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ وَبَرَرْتَ ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ»؟ قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أَهْلُ النَّارِ »؟ فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَا فِيهَا فَقَالَ لَهُم رَسُولُ اللهِ ﷺ: «اخْسَئُوا وَاللهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: «هَلْ جَعَلْتُمْ فِي هٰذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ قَالَ: «فَمَا حَمَلَكُم عَلَىٰ ذٰلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا أَنْ نَسْتَرِيحَ مِنْكَ وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

«*When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Messenger of Allāh ﷺ ordered, 'Assemble before me all the Jews who were here.' The Jews were summoned and the Prophet ﷺ said (to them), 'Who is your father?' They replied, 'So-and-so.' He said, 'You have lied; your father is so-and-so.' They said, 'You have uttered the truth.' He said, 'Will you now tell me the truth, if I ask you about something?' They replied, 'Yes, O*

[1] Aṭ-Ṭabari 2:276.

Abul-Qāsim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, 'Who are the people of the (Hell) Fire?' They said, 'We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet ﷺ said, 'May you be cursed and humiliated in it! By Allāh, we shall never replace you in it.' Then he asked, 'Will you tell me the truth if I ask you a question?' They said, 'Yes, O Abul-Qāsim.' He asked, 'Have you poisoned this sheep?' They said, 'Yes.' He asked, 'What made you do so?' They said, 'We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'»[1] Imām Aḥmad, Al-Bukhāri and An-Nasā'i recorded similarly.[2]

﴿بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٨١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٨٢﴾﴾

﴾81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever﴿.

﴾82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.﴿

Allāh says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾And those who believe and do righteous good deeds﴿ meaning, "They believe in Allāh and His Messenger ﷺ and perform the good deeds that conform with the Islāmic Law. They shall be among the people of Paradise." Allāh said in a similar statement,

[1] *Dalā'il An-Nubuwwah* 4:256.

[2] Aḥmad 2:451, *Fatḥ Al-Bāri* 6:314, and An-Nasā'ī in *Al-Kubrā* 6:413.

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَـٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝ وَمَن يَعْمَلْ مِنَ ٱلصَّـٰلِحَـٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝﴾

﴾It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even the size of a Naqīra (speck on the back of a date stone), will be done to them﴿ (4:123-124).

Also, Abu Hurayrah, Abu Wā'il, 'Aṭā', and Al-Ḥasan said that,

﴿وَأَحَـٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾

﴾And his sin has surrounded him﴿ means, "His *Shirk* (polytheism) has surrounded him."[1] Also, Al-A'mash reported from Abu Razīn that Ar-Rabī' bin Khuthaym said,

﴿وَأَحَـٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾

﴾And his sin has surrounded him﴿, "Whoever dies before repenting from his wrongs."[2] As-Suddi and Abu Razīn said similarly.[3] Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah and Ar-Rabī' bin Anas said that,

﴿وَأَحَـٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾

﴾And his sin has surrounded him﴿ refers to major sins.[4] All of these statements carry similar meanings, and Allāh knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the *Ḥadīth* that Imām Aḥmad

[1] Ibn Abi Ḥātim 1:252.

[2] Ibn Abi Ḥātim 1:252.

[3] Ibn Abi Ḥātim 1:253.

[4] Ibn Abi Ḥātim 1:253.

recorded, in which 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ»

«Beware of the belittled sins, because they gather on a person until they destroy him.»

He then said that the Messenger of Allāh ﷺ gave them an example,

«كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضٍ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ فَيَجِيءُ بِالْعُودِ وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا وَأَجَّجُوا نَارًا فَأَنْضَجُوا مَا قَذَفُوا فِيهَا»

«This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.»[1]

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾﴾

﴾And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever﴿

"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muḥammad's religion, shall acquire Paradise for eternity. Allāh stated that the recompense for good or evil works shall remain with its people for eternity."[2]

﴿وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ﴾

﴾83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform Aṣ-Ṣalāh and give Zakāh. Then you slid back, except a few of

[1] Aḥmad 1:204.

[2] Ibn Abi Ḥātim 1:254.

you, while you are backsliders.﴾

The Covenant that Allāh took from the Children of Israel

Allāh reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allāh commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allāh created them. Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴾*And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)*﴾ (21:25), and,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴾*And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (alone), and avoid the Ṭāghūt (all false deities,)*﴾ (16:36).

This is the highest and most important right, that is, Allāh's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allāh usually mentions the rights of the parents along with His rights. For instance, Allāh said,

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ﴾

﴾*Give thanks to Me and to your parents. Unto Me is the final destination*﴾ (31:14). Also, Allāh said,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

﴾*And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents*﴾ (17:23), until,

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ﴾

﴾*And give to the kinsman his due and to the Miskīn (poor) and to the wayfarer*﴾ (17:26).

The Two *Ṣaḥīḥs* record that Ibn Mas'ūd said,

قُلْتُ: «يَا رَسُولَ اللهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَىٰ وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ»

«*I said, 'O Messenger of Allāh! What is the best deed?' He said, 'Performing the prayer on time.' I said, 'Then what?' He said, 'Being kind to one's parents.' I said, 'Then what?' He said, 'Jihād in the cause of Allāh.'*»[1]

Allāh then said,

﴿وَٱلْيَتَـٰمَىٰ﴾

﴿*and to orphans*﴾ meaning, the young who have no fathers to fend for them.

﴿وَٱلْمَسَـٰكِينِ﴾

﴿*and Al-Masākīn (the poor)*﴾, plural for *Miskīn*, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the *Āyah* of *Sūrat An-Nisā'* where Allāh said,

﴿وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا﴾

﴿*Worship Allāh and join none with Him (in worship); and do good to parents*﴾ (4:36).

Allāh's statement,

﴿وَقُولُوا۟ لِلنَّاسِ حُسْنًا﴾

﴿*and speak good to people*﴾ meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil. Al-Ḥasan Al-Baṣri commented on Allāh's statement,

﴿وَقُولُوا۟ لِلنَّاسِ حُسْنًا﴾

﴿*and speak good to people*﴾, "'The good saying' means commanding good and forbidding evil, and being patient and forgiving. The 'good words to people', as Allāh commanded, also includes every good type of behavior that Allāh is pleased with."[2] Imām Aḥmad narrated that Abu Dharr said that the

[1] *Fatḥ Al-Bāri* 6: 5, and Muslim 1:89.

[2] Ibn Abi Ḥātim 1:258.

Prophet ﷺ said,

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَالْقَ أَخَاكَ بِوَجْهٍ مُنْطَلِقٍ»

«Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.»

This *Hadīth* was also collected by Muslim in his *Ṣaḥīḥ* and At-Tirmidhi, who graded it *Ṣaḥīḥ*.[1]

Allāh commands the servants to say good words to people, after He commanded them to be kind to them, thereby mentioning two categories of manners: good speech and good actions. He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the *Zakāh*,

﴿وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ﴾

﴾*and perform Aṣ-Ṣalāh and give Zakāh*﴿. Allāh informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them. Allāh ordered this *Ummah* similarly in *Sūrat An-Nisā'* when He said,

﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾

﴾*Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful*﴿ (4:36).

Of these orders, this *Ummah* has practiced what no other nation before it has, and all praise is due to Allāh.

﴿وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَـٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَـٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَـٰرِهِمْ تَظَـٰهَرُونَ

[1] Aḥmad 5:173, Muslim 4:2026, *Tuḥfat Al-Aḥwadhi* 5:526.

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ
أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾
ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ
بَعْدِهِۦ بِٱلرُّسُلِ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ
ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟
قُلُوبُنَا غُلْفٌۢ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن
يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ
وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن
يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ
يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُو۟لَٰٓئِكَ
ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا
بِٱلْءَاخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ ﴾

﴾84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bore witness.﴿

﴾85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.﴿

﴾86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.﴿

The Terms of the Covenant and their Breach of It

Allāh criticized the Jews who lived in Al-Madīnah during the time of the Messenger of Allāh ﷺ. They used to suffer, because of the armed conflicts between the tribes of Al-Madīnah, Aws and Khazraj. Before Islām, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madīnah at that time, Banu Qaynuqā' and Banu An-Naḍīr, the allies of the Khazrāj, and Banu Qurayẓah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrāh. This is why Allāh said,

﴿أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَـٰبِ وَتَكْفُرُونَ بِبَعْضٍ﴾

﴿*Then do you believe in a part of the Scripture and reject the rest?*﴾
Allāh said,

﴿وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَـٰرِكُمْ﴾

﴿*And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.*﴾

meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them." Allāh mentioned the word 'your own' here, just as He said in another *Āyah*.

﴿فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ﴾

﴿*So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator*﴾ (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allāh ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ بِمَنْزِلَةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَىٰ

مِنْهُ عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«*The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.*»[1] Allāh's statement,

﴿ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ﴾

﴾*Then, (this) you ratified and (to this) you bore witness.*﴿ means, "You testified that you know of the covenant and that you were witnesses to it."

﴿ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ﴾

﴾*After this, it is you who kill one another and drive out a party of you from their homes*﴿. Muḥammad bin Isḥāq bin Yasār reported that Ibn 'Abbās commented on the *Āyah*,

﴿ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ﴾

﴾*After this, it is you who kill one another and drive out a party of you from their homes*﴿[2]

"Allāh mentioned what they were doing, and that in the Tawrāh He had prohibited them from shedding each other's blood, and required them to free their prisoners. Now they were divided into two camps in Al-Madīnah, Banu Qaynuqa', who were the allies of the Khazraj, and An-Naḍīr and Qurayẓah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqā' would fight along with the Khazraj, while Banu An-Naḍīr and Qurayẓah would fight along with the Aws. Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the Tawrāh with them, and they knew their rights and dues. Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement

[1] Muslim 4:1999.

[2] Ibn Abi Ḥātim 1:261.

the Tawrāh. Consequently, Banu Qaynuqā' would ransom their prisoners who were captured by the Aws, while Banu An-Naḍir and Qurayẓah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money. During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allāh reminded them of this when He said,

﴿أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ﴾

﴿Then do you believe in a part of the Scripture and reject the rest?﴾

This *Āyah* means, 'Do you ransom them according to the rulings of the Tawrāh, yet kill them while the Tawrāh forbade you from killing them and from expelling them from their homes? The Tawrāh also commanded that you should not aid the polytheists and those who associate with Allāh in the worship against your brethren. You do all this to acquire the life of this world.' I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these *Ayāt*."

These noble *Ayāt* criticized the Jews for implementing the Tawrāh sometimes and defying it at other times, although they believed in the Tawrāh and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrāh. Further, they should not be believed when it comes to the description of the Messenger of Allāh ﷺ, his coming, his expulsion from his land, and his *Hijrah*, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allāh, hid all of these facts among themselves, and this is why Allāh said,

﴿فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿Then what is the recompense of those who do so among you, except disgrace in the life of this world﴾, because they defied Allāh's Law and commandments,

﴿وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ﴾

﴿And on the Day of Resurrection they shall be consigned to the most grievous torment﴾ as punishment for defying the Book of Allāh

that they had.

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ٨٥ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۖ﴾

﴿*And Allāh is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter*﴾ meaning, they prefer this life to the Hereafter. Therefore,

﴿فَلَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ﴾

﴿*Their torment shall not be lightened*﴾ not even for an hour,

﴿وَلَا هُمۡ يُنصَرُونَ﴾

﴿*Nor shall they be helped*﴾, and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

﴿وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَقَفَّيۡنَا مِنۢ بَعۡدِهِۦ بِٱلرُّسُلِۖ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ
وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِۗ أَفَكُلَّمَا جَآءَكُمۡ رَسُولُۢ بِمَا لَا تَهۡوَىٰٓ أَنفُسُكُمُ ٱسۡتَكۡبَرۡتُمۡ فَفَرِيقٗا كَذَّبۡتُمۡ
وَفَرِيقٗا تَقۡتُلُونَ ٨٧﴾

﴿*87. And indeed, We gave Mūsā the Book and followed him up with a succession of Messengers. And We gave 'Isā, the son of Maryam, clear signs and supported him with Rūḥ-il-Qudus. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.*﴾

The Arrogance of the Jews who denied and killed Their Prophets

Allāh described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires. Allāh mentioned that He gave Mūsā the Book, the Tawrāh, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allāh sent Messengers and Prophets after Mūsā who followed his law, as Allāh stated,

﴿إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ
وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ﴾

﴾Verily, We did reveal the Tawrāh (to Mūsā), therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrāh after those Prophets), for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto﴿ (5:44). This is why Allāh said here,

﴿وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ﴾

﴾And Qaffaynā him with Messengers﴿.

As-Suddi said that Abu Mālik said that *Qaffaynā* means, "Succeeded"[1], while others said, "Followed". Both meanings are plausible, since Allāh said,

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا﴾

﴾Then We sent Our Messengers in succession﴿ (23:44).

Thereafter, Allāh sent the last Prophet among the Children of Israel, 'Īsā the son of Mary, who was sent with some laws that differed with some in the Tawrāh. This is why Allāh also sent miracles to support 'Īsā. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, afterwhich they became living birds by Allāh's leave, healing the sick and foretelling the Unseen, as Ibn 'Abbās stated.[2] Allāh also aided him with *Rūḥ Al-Qudus*, and that refers to Jibrīl. All of these signs testified to the truthfulness of 'Īsā and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrāh, as Allāh said about 'Īsā,

﴿وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ﴾

﴾And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord﴿ (3:50).

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them. All of this occurred because the Prophets used to

[1] Ibn Abi Ḥātim 1:268.

[2] Ibid.

command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrāh that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them. Allāh said,

﴿أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

﴿*Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you kill*﴾.

Jibrīl is *Rūḥ Al-Qudus*

The proof that Jibrīl is the *Rūḥ Al-Qudus* is the statement of Ibn Mas'ūd in explanation of this *Āyah*.[1] This is also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Ismā'īl bin Khālid, As-Suddi, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfī and Qatādah.[2] Additionally, Allāh said,

﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾﴾

﴿*Which the trustworthy Rūḥ (Jibrīl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners*﴾ (26:193-194).

Al-Bukhāri recorded 'Ā'ishah saying that the Messenger of Allāh ﷺ erected a *Minbar* in the *Masjid* on which Ḥassān bin Thābit (the renowned poet) used to defend the Messenger of Allāh ﷺ (with his poems). The Messenger of Allāh ﷺ said,

«اللَّهُمَّ أَيِّدْ حَسَّانَ بِرُوحِ الْقُدُسِ كَمَا نَافَحَ عَنْ نَبِيِّكَ»

«*O Allāh! Aid Ḥassān with Rūḥ Al-Qudus, for he defended Your Prophet.*»[3]

Abu Dāwud recorded this *Ḥadīth* in his *Sunan*[4] as did At-Tirmidhi who graded it *Ḥasan Ṣaḥīḥ*.[5] Further, Ibn Ḥibbān recorded in his *Ṣaḥīḥ* that Ibn Mas'ūd said that the Prophet ﷺ said,

[1] Ibn Abi Ḥātim 1:269.
[2] Ibn Abi Ḥātim 1:270.
[3] *Fatḥ Al-Bāri* 10:562.
[4] Abu Dāwud 5:279.
[5] *Tuḥfat Al-Aḥwadhi* 8:137.

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ»

«Rūḥ Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwā of Allāh and seek your sustenance in the most suitable way.»[1]

The Jews tried to kill the Prophet ﷺ

Az-Zamakhshari commented on Allāh's statement,

﴿فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

﴾*Some you disbelieved and some you kill*﴿, "Allāh did not say 'killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic." During the illness that preceded his death, the Prophet ﷺ said,

«مَا زَالَتْ أَكْلَةُ خَيْبَرَ تُعَاوِدُنِي، فَهٰذَا أَوَانُ انْقِطَاعِ أَبْهَرِي»

«I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near).»[2]

This *Ḥadīth* was collected by Al-Bukhāri and others[3]

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾﴾

﴾*88. And they say, "Our hearts are Ghulf." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.*﴿

Muḥammad bin Isḥaq reported that Ibn 'Abbās said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

﴾*And they say, "Our hearts are Ghulf."*﴿, means, "Our hearts are screened."[4] Mujāhid also said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

[1] See *As-Sunnah* 14:304.

[2] Ibn 'Adī 3:1239.

[3] *Fatḥ Al-Bāri* 7:737.

[4] Aṭ-Ṭabari 2:326.

﴾*And they say, "Our hearts are Ghulf."*﴿, means, "They are covered."[1] 'Ikrimah said, "There is a stamp on them."[2] Abu Al-'Āliyah said, "They do not comprehend."[3] Mujāhid and Qatādah said that Ibn 'Abbās read the *Āyah* in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muḥammad) have."[4] This is the opinion of 'Aṭā' and Ibn 'Abbās.

﴿بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ﴾

﴾*Nay, Allāh has cursed them for their disbelief*﴿ meaning, "Allāh expelled them and deprived them of every type of righteousness." Qatādah said that the *Āyah*,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴾*So little is that which they believe.*﴿ means, "Only a few of them believe."[5] Allāh's statement,

﴿وَقَالُوا۟ قُلُوبُنَا غُلْفٌ﴾

﴾*And they say, "Our hearts are Ghulf."*﴿ is similar to His statement,

﴿وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ﴾

﴾*And they say: "Our hearts are under coverings (screened) from that to which you invite us*﴿ (41:5).

This is why Allāh said here,

﴿بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴾*Nay, Allāh has cursed them for their disbelief, so little is that which they believe.*﴿

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allāh said in *Sūrat An-Nisā' (4:155)*,

﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

[1] Ibid.
[2] Ibn Abi Ḥātim 1:274.
[3] Ibn Abi Ḥātim 1: 273.
[4] Al-Qurṭubi.
[5] Ibn Abi Ḥātim 1:274.

﴾And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴿

There is a difference of opinion regarding the meaning of Allāh's statement,

﴾فَقَلِيلًا مَّا يُؤْمِنُونَ﴿

﴾So little is that which they believe.﴿ and His statement,

﴾فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴿

﴾So they believe not except a few﴿. Some scholars said that the *Ayāt* indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allāh's reward and punishment that Mūsā foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muhammad ﷺ brought them. Some scholars said that the Jews did not actually believe in anything and that Allāh said,

﴾فَقَلِيلًا مَّا يُؤْمِنُونَ﴿

﴾So little is that which they believe﴿, meaning, they do not believe. This meaning is similar to the Arabic expression, "Hardly have I seen anything like this," meaning, "I have never seen anything like this."

﴾وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ
كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾﴿

﴾89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrāh) and the Injīl (Gospel), although aforetime they had invoked Allāh (for the coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the curse of Allāh be on the disbelievers.﴿

The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent

Allāh said,

وَلَمَّا جَآءَهُمْ كِتَـٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟
مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم
مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَـٰفِرِينَ ﴿٨٩﴾
بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ
ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ
﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ
أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا
لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم
مُّؤْمِنِينَ ﴿٩١﴾ ۞ وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَـٰتِ
ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَـٰلِمُونَ ﴿٩٢﴾
وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟
مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ
بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَـٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾

﴾وَلَمَّا جَآءَهُمْ﴿

﴾*And when there came to them*﴿ meaning, the Jews,

﴾كِتَـٰبٌ مِّنْ عِندِ ٱللَّهِ﴿

﴾*a Book from Allāh*﴿ meaning, the Qur'ān that Allāh sent down to Muḥammad,

﴾مُصَدِّقٌ لِّمَا مَعَهُمْ﴿

﴾*confirming what is with them*﴿ meaning, the Tawrāh. Further, Allāh said,

﴾وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟﴿

﴾*although aforetime they had invoked Allāh (for coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved*﴿ meaning, before this Messenger came to them, they used to ask Allāh to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of 'Ād and Iram were exterminated." Also, Muḥammad bin Isḥaq narrated that Ibn 'Abbās said, "The Jews used to invoke Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over the Aws and Khazraj, before the Prophet ﷺ was sent. When Allāh sent him to the Arabs, they rejected him and denied what they used to say about him. Hence, Mu'ādh bin Jabal and Bishr bin Al-Barā' bin Ma'rūr, from Bani Salamah, said to them, 'O Jews! Fear Allāh and embrace Islām. You used to invoke Allāh for the coming of Muḥammad ﷺ when we were still disbelievers and you used to tell us that he would come

and describe him to us,' Salām bin Mushkim from Bani An-Naḍīr replied, 'He did not bring anything that we recognize. He is not the Prophet we told you about.' Allāh then revealed this *Āyah* about their statement,

﴿وَلَمَّا جَآءَهُمْ كِتَـٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ﴾

﴾And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrāh) and the Injīl (Gospel)﴿."[1]

Abu Al-'Āliyah said, "The Jews used to ask Allāh to send Muḥammad ﷺ so that they would gain victory over the Arab disbelievers. They used to say, 'O Allāh! Send the Prophet that we read about - in the Tawrāh - so that we can torment and kill the disbelievers alongside him.' When Allāh sent Muḥammad ﷺ and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allāh. Hence, Allāh said,

﴿فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَـٰفِرِينَ﴾

﴾Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allāh be on the disbelievers﴿."[2]

﴿بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾﴾

﴾90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His grace unto whom He wills of His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.﴿

Mujāhid said,

﴿بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ﴾

﴾How bad is that for which they have sold their own selves﴿, "The

[1] Aṭ-Ṭabari 2 :333.

[2] Ibn Abi Ḥātim 1 : 276.

Jews sold the truth for falsehood and hid the truth about Muḥammad ﷺ."[1] As-Suddi said that the *Āyah*,

﴿بِئْسَمَا اشْتَرَوْا بِهِۦٓ أَنفُسَهُمْ﴾

﴾*How bad is that for which they have sold their own selves*﴿ means, "The Jews sold themselves."[2] meaning, what is worse is what they chose for themselves by disbelieving in what Allāh revealed to Muḥammad ﷺ instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

﴿أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

﴾*grudging that Allāh should reveal of His grace unto whom He wills of His servants*﴿." There is no envy worse than this. Therefore,

﴿فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ﴾

﴾*So they have drawn on themselves wrath upon wrath*﴿. Ibn 'Abbās commented on this *Āyah*, "Allāh became angry with them because they ignored some of the Tawrāh and disbelieved in the Prophet that He sent to them."[3] I (Ibn Kathīr) say that the meaning of,

﴿بَآءُو﴾

﴾*And they drew on themselves*﴿ is that they deserved and acquired multiplied anger. Also, Abu Al-'Āliyah said, "Allāh became angry with them, because of their disbelief in the Injīl and 'Īsā and He became angry with them again, because they disbelieved in Muḥammad ﷺ and the Qur'ān."[4] Similar was said by 'Ikrimah and Qatādah.[5] Allāh said,

﴿وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ﴾

﴾*And for the disbelievers, there is disgracing torment*﴿. Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace

[1] Aṭ-Ṭabari 2:340.
[2] Ibn Abi Ḥātim 1:277.
[3] Ibn Abi Ḥātim 1:279.
[4] Ibn Abi Ḥātim 1:278.
[5] Ibn Abi Ḥātim 1:279.

and humiliation in this world and the Hereafter. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴾*Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!"*﴿ (40:60) meaning, "Disgraced, degraded and humiliated." Imām Aḥmad narrated that 'Amr bin Shu'ayb said that his father said that his grandfather said that the Prophet ﷺ said,

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ. بَوْلَسُ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ عُصَارَةِ أَهْلِ النَّارِ»

«*The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Jahannam called 'Bawlas' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.*»[1]

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ قَالُوا نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾ ۞ وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾﴾

﴾*91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muḥammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"*﴿

﴾*92. And indeed Mūsā came to you with clear proofs, yet you worshipped the calf after he left, and you were Ẓālimūn.*﴿

[1] Aḥmad 2:179.

Although The Jews denied the Truth, They claimed to be Believers!

Allāh said,

﴿وَإِذَا قِيلَ لَهُمْ﴾

﴾*And when it is said to them*﴿, meaning, the Jews and the People of the Book,

﴿ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ﴾

﴾*Believe in what Allāh has sent down*﴿ to Muḥammad ﷺ, believe in and follow him,

﴿قَالُوا نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا﴾

﴾*They say, "We believe in what was sent down to us."*﴿ meaning, it is enough for us to believe in what was revealed to us in the Tawrāh and the Injīl, and this is the path that we choose,

﴿وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ﴾

﴾*And they disbelieve in that which came after it*﴿.

﴿وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ﴾

﴾*while it is the truth confirming what is with them*﴿ meaning, while knowing that what was revealed to Muḥammad ﷺ,

﴿ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ﴾

﴾*it is the truth confirming what is with them*﴿. This means that since what was sent to Muḥammad ﷺ conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them. Similarly, Allāh said,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ﴾

﴾*Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad ﷺ) as they recognize their sons*﴿ (2:146). Allāh said next,

﴿فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ﴾

﴾*"Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"*﴿.

This means, "If your claim that you believe in what was

revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrāh's Law, although you knew they were true Prophets? You killed them simply out of transgression, stubbornness and injustice with Allāh's Messengers. Therefore, you only follow your lusts, opinions and desires." Similarly, Allāh said,

﴿أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

﴾*Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.*﴿

Also, As-Suddi said, "In this *Āyah*, Allāh chastised the People of the Book,

﴿قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ﴾

﴾*Say (O Muḥammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"*﴿."[1]

﴿وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ﴾

﴾*And indeed Mūsā came to you with clear proofs*﴿ meaning, with clear signs and clear proofs that he was the Messenger of Allāh and that there is no deity worthy of worship except Allāh. The clear signs -or miracles- mentioned here are the flood, the locusts, the lice, the frogs, the blood, the staff and the hand. Mūsā's miracles also include parting the sea, shading the Jews with clouds, the manna and quails, the gushing stone, etc.

﴿ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ﴾

﴾*yet you worshipped the calf*﴿ meaning, as a deity instead of Allāh, during the time of Mūsā. Allāh's statement,

﴿مِنۢ بَعْدِهِۦ﴾

﴾*after he left*﴿ after Mūsā went to Mount Ṭūr to speak to Allāh. Similarly, Allāh said,

﴿وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ﴾

﴾*And the people of Mūsā made in his absence, out of their*

[1] Ibn Abi Ḥātim 1:281.

ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)﴾ (7:148).

﴿وَأَنتُمْ ظَٰلِمُونَ﴾

﴾*and you were Ẓālimūn*﴿ meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allāh. Similarly, Allāh said,

﴿وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾﴾

﴾*And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"*﴿ (7:149).

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟
سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ
إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾﴾

﴾*93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."*﴿

The Jews rebel after Allāh took Their Covenant and raised the Mountain above Their Heads

Allāh reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Ṭūr above them so that they would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards,

﴿قَالُوا۟ سَمِعْنَا وَعَصَيْنَا﴾

﴾*They said, "We have heard and disobeyed."*﴿ We have mentioned the *Tafsīr* of this subject before. 'Abdur-Razzāq said that Ma'mar narrated that Qatādah said that,

﴿وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ﴾

﴾*And their hearts absorbed (the worship of) the calf*﴿ means, "They

absorbed its love, until its love resided in their hearts."[1] This is also the opinion of Abu Al-'Āliyah and Ar-Rabī' bin Anas.[2] Allāh's statement,

﴿قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَـٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*Say: "Worst indeed is that which your faith enjoins on you if you are believers."*﴾ means, "Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allāh's *Ayāt* and defying the Prophets. You also disbelieved in Muḥammad ﷺ, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allāh's covenant, disbelieving in Allāh's *Ayāt* and worshipping the calf instead of Allāh?"

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْـَٔاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن
كُنتُمْ صَـٰدِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ
أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ
بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾﴾

﴿*94. Say to (them): "If the abode of the Hereafter with Allāh is indeed for you especially and not for others of mankind, then long for death if you are truthful."*﴾

﴿*95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Ẓālimīn .*﴾

﴿*96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is Seer of what they do.*﴾

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[1] 'Abdur-Razzāq 1:52.

[2] Ibn Abi Ḥātim 1:283.

الجزء الأول ١٥ سورة البقرة

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْـَٔاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن
دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٩٤﴾
وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ
﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ
أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ
مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ
مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ
﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَـٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ
وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَـٰفِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَآ
إِلَيْكَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَـٰسِقُونَ ﴿٩٩﴾
أَوَكُلَّمَا عَـٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ
لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ
كِتَـٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

Calling the Jews to invoke Allāh to destroy the Unjust Party

Muḥammad bin Isḥaq narrated that Ibn 'Abbās said, "Allāh said to His Prophet ﷺ,

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْـَٔاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٩٤﴾﴾

﴾Say to (them): "If the home of the Hereafter with Allāh is indeed for you especially and not for others, of mankind, then long for death if you are truthful."﴿ meaning, 'Invoke Allāh to bring death to the lying camp among the two (Muslims and Jews).' The Jews declined this offer by the Messenger of Allāh ﷺ."[1]

﴿وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ﴾

﴾But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Ẓālimīn (polytheists and wrongdoers).﴿

meaning, "Since they know that they recognize you, and yet disbelieve in you." Had they wished death that day, no Jew would have remained alive on the face of the earth. Moreover, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥātim 1:284.

﴿فَتَمَنَّوُا۟ ٱلْمَوْتَ﴾

﴿*Then long for death*﴾, means, "Invoke (Allāh) for death."[1] Also, 'Abdur-Razzāq narrated that 'Ikrimah said that Ibn 'Abbās commented,

﴿فَتَمَنَّوُا۟ ٱلْمَوْتَ﴾

﴿*Then long for death if you are truthful*﴾, "Had the Jews invoked Allāh for death, they would have perished."[2] Also, Ibn Abi Ḥātim recorded Sa'īd bin Jubayr saying that Ibn 'Abbās said, "Had the Jews asked for death, one of them would have choked on his own saliva."[3] These statements have authentic chains of narration up to Ibn 'Abbās. Further, Ibn Jarīr said in his *Tafsīr*, "We were told that the Prophet ﷺ said,

«لَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا وَلَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

«*Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allāh's Messenger would have found no families or property had they returned to their homes*»."[4]

Similar to this *Āyah* is Allāh's statement in *Sūrat Al-Jumu'ah*,

﴿قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ۝٦ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ۝٧ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝٨﴾

﴿*(Say (O Muḥammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Ẓālimīn. Say (to*

[1] Aṭ-Ṭabari 2:366.

[2] Ibn Abi Ḥātim 1:285.

[3] Ibn Abi Ḥātim 1:284.

[4] Aṭ-Ṭabari 2:362.

them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh) the Knower of the unseen and the seen, and He will tell you what you used to do."﴿ (62:6-8).

So they claimed that they are Allāh's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise." Therefore, they were called to invoke Allāh to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allāh ﷺ called a delegation of Najrān's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance. Allāh said,

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ ٦١﴾

﴾*Then whoever disputes with you concerning him ('Īsā) after (all this) knowledge that has come to you (i.e. 'Īsā) being a servant of Allāh, and having no share in divinity), say (O Muḥammad* ﷺ*): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the curse of Allāh upon those who lie."*﴿ (3:61).

When the Christians heard this challenge, some of them said to each other, "By Allāh! If you do such with this Prophet, none of you will have an eye that blinks." This is when they resorted to peace and gave the *Jizyah* (tax) in disgrace. The Prophet ﷺ accepted the *Jizyah* from them and sent Abu 'Ubaydah bin Al-Jarrāḥ with them as a trustee. Similar to this meaning is Allāh's command to His Prophet ﷺ to proclaim to the polytheists:

﴿قُلْ مَن كَانَ فِى ٱلضَّلَـٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَـٰنُ مَدًّا﴾

﴾*Say (O Muḥammad* ﷺ*) whoever is in error, the Most Gracious (Allāh) will prolong him (in it).*﴿ (19:75)

meaning, "Whoever among us has deviated, may Allāh increase

and prolong his deviation." We will mention this subject later, Allāh willing.

The *Mubāhalah* (invocation to Allāh to destroy the liars) was called a 'wish' here, because every just person wishes that Allāh destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to. Also, the *Mubāhalah* involves invoking Allāh for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

Disbelievers wish They could live longer

This is why Allāh said next,

﴿وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَوٰةٍ﴾

﴾But they will never long for it because of what their hands have sent before them (i.e.what they have done). And Allāh is Aware of the Ẓālimīn. And verily, you will find them (the Jews) the greediest of mankind for life.﴿

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allāh is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

Muḥammad bin Isḥaq narrated that Ibn 'Abbās commented on,

﴿وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ الْعَذَابِ أَن يُعَمَّرَ﴾

﴾But the grant of such life will not save him even a little from (due) punishment.﴿

"Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth."[1] Also, 'Abdur-Raḥmān bin Zayd bin Aslam said, "The

[1] Ibn Abi Ḥātim 1:288.

Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblīs' - Satan - long life did not benefit him, due to being a disbeliever."[1]

﴿وَٱللَّهُ بَصِيرٌۢ بِمَا يَعۡمَلُونَ﴾

﴿And Allāh is Seer of what they do.﴾ meaning, "Allāh knows what His servants are doing, whether good or evil, and will compensate each of them accordingly."

﴿قُلۡ مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ ٱللَّهِ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ
وَهُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ٩٧ مَن كَانَ عَدُوّٗا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبۡرِيلَ وَمِيكَىٰلَ
فَإِنَّ ٱللَّهَ عَدُوّٞ لِّلۡكَٰفِرِينَ ٩٨﴾

﴿97. Say (O Muhammad ﷺ): "Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it (i.e. the Tawrāh and the Injīl) and guidance and glad tidings for the believers﴾.

﴿98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mīkā'īl, then verily, Allāh is an enemy to the disbelievers."﴾

The Jews are the Enemies of Jibrīl

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari said, "The scholars of *Tafsīr* agree that this *Āyah* (2: 97-98) was revealed in response to the Jews who claimed that Jibrīl (Gabriel) is an enemy of the Jews and that Mīkā'īl (Michael) is their friend."[2] Al-Bukhāri said, "Allāh said,

﴿مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ﴾

﴿Whoever is an enemy of Jibrīl (let him die in his fury)﴾. 'Ikrimah said, "*Jibr, Mīk* and *Isrāf* all mean, worshipper, while īl means, Allāh". Anas bin Mālik said, "When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ in Al-Madīnah, he was working on his land. He came to the Prophet ﷺ and said, 'I am going to ask you about three things which nobody knows except a

[1] Aṭ-Ṭabari 2:376.

[2] Aṭ-Ṭabari 2:377.

Prophet. What will be the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?' Allāh's Messenger ﷺ said, «*Jibrīl has just told me the answers.*» 'Abdullāh said, 'He (i.e. Jibrīl), among all the angels, is the enemy of the Jews.' Allāh's Messenger ﷺ recited the *Āyah*,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ﴾

﴿*Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart*﴾.

Allāh's Messenger ﷺ then said, «*The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.*» On that 'Abdullāh bin Salām said, 'I testify that there is no deity worthy of worship except Allāh and you are the Messenger of Allāh.' 'Abdullāh bin Salām further said, 'O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they will tell a lie about me.' The Jews came to Allāh's Messenger ﷺ, and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), «*'What kind of man is 'Abdullāh bin Salām?'*» They replied, 'He is the best among us, the son of the best among us, our master and the son of our master.' Allāh's Messenger ﷺ said, «*What do you think if he would embrace Islām?*» The Jews said, 'May Allāh save him from it.' Then 'Abdullāh bin Salām came out in front of them saying, 'I testify that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh.' Thereupon they said, 'He is the evilest among us, and the son of the evilest among us.' And they continued talking badly about him. Ibn Salām said, 'This is what I feared, O Messenger of Allāh!.'" Only Al-Bukhāri recorded this *Ḥadīth* with this chain of narration.[1] Al-Bukhāri and Muslim recorded this *Ḥadīth* from Anas using

[1] *Fatḥ Al-Bāri* 8:15 & 7:319.

another chain of narration.[1]

Some people say that *'īl'* means worshipper while whatever word that is added to it becomes Allāh's Name, because *'īl'* is a constant in such conjunction. This is similar to the names 'Abdullāh, 'Abdur-Raḥmān, 'Abdul-Mālik, 'Abdul-Quddus, 'Abdus-Salām, 'Abdul-Kāfī, 'Abdul-Jalīl, and so forth. Hence, 'Abd' is constant in these compound names, while the remainder differs from name to name. This is the same case with Jibrīl, Mīkā'īl, 'Azrā'īl, Isrāfīl, and so forth. Allāh knows best.

Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allāh said,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ﴾

﴾Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission,﴿

meaning, whoever becomes an enemy of Jibrīl, let him know that he is *Rūḥ Al-Qudus* who brought down the Glorious *Dhikr* (Qur'ān) to your heart from Allāh by His leave. Hence, he is a messenger from Allāh. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies. Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ﴾

﴾Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others."﴿ (4:150)

Allāh decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same

[1] *Ṣaḥīḥ Al-Bukhārī* 3329, 3911, 3938, and Muslim 315.

with those who take Jibrīl as an enemy, because Jibrīl did not choose missions on his own, but by the command of his Lord,

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿And we (angels) descend not except by the command of your Lord﴾ (19:64), and,

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ۝١٩٢ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝١٩٣ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ۝١٩٤﴾

﴿And truly, this (the Qur'ān) is a revelation from the Lord of all that exists. Which the trustworthy Rūḥ (Jibrīl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners﴾ (26:192-194).

Al-Bukhāri reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ»

«Allāh said, 'Whoever takes a friend of Mine as an enemy, will have started a war with Me.»[1]

Therefore, Allāh became angry with those who took Jibrīl as an enemy. Allāh said,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it﴾ meaning, the previous Books,

﴿وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ﴾

﴿and guidance and glad tidings for the believers﴾ meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers. Similarly, Allāh said,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ﴾

﴿Say: "It is for those who believe, a guide and a healing."﴾ (41:44), and,

[1] *Fath Al-Bāri* 11:348.

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe﴾ (17:82).

Allāh then said,

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَـٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَـٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَـٰفِرِينَ ﴿٩٨﴾﴾

﴿Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mīkā'īl (Michael), then verily, Allāh is an enemy to the disbelievers.﴾

Allāh stated that whoever takes Him, His angels and messengers as enemies, then...Allāh's messengers include angels and men, for Allāh said,

﴿ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَـٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ﴾

﴿Allāh chooses Messengers from angels and from men﴾ (22:75). Allāh said,

﴿وَجِبْرِيلَ وَمِيكَـٰلَ﴾

﴿Jibrīl (Gabriel) and Mīkā'īl (Michael)﴾. Allāh mentioned Jibrīl and Mīkā'īl specifically - although they are included among the angels who were messengers - only because this *Āyah* was meant to support Jibrīl the emissary between Allāh and His Prophets. Allāh also mentioned Mīkā'īl here, because the Jews claimed that Jibrīl was their enemy and Mīkā'īl was their friend. Allāh informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allāh. We should state here that Mīkā'īl sometimes descended to some of Allāh's Prophets, although to a lesser extent than Jibrīl, because this was primarily Jibrīl's task, and Isrāfīl is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment. It is recorded in the *Ṣaḥīḥ* that whenever the Messenger of Allāh ﷺ would wake up at night, he would supplicate,

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh, Lord of Jibrīl, Mīkā'īl and Isrāfīl, Creator of the heavens

and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.»[1]

Allāh's statement,

﴿فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَـٰفِرِينَ﴾

﴿*then verily, Allāh is an enemy to the disbelievers*﴾ informed the disbelievers that whoever takes a friend of Allāh as an enemy, then he has taken Allāh as an enemy, and whoever treats Allāh as an enemy, then he shall be Allāh's enemy. Indeed, whoever is an enemy of Allāh then he will lose in this life and the Hereafter, as stated earlier;

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْمُحَارَبَةِ»

«*Whoever takes a friend of Mine as an enemy, I shall wage war on him.*»[2]

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَـٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَـٰهَدُوا۟
عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ كِتَـٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ
لَا يَعْلَمُونَ ﴿١٠١﴾ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ
ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ
بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا
يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ
أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ
كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾﴾

﴿*99. And indeed We have sent down to you manifest Ayāt and none disbelieve in them but Fāsiqūn (those who rebel against Allāh's command).*﴾

﴿*100. Is it not (the case) that every time they make a covenant, some*

[1] Muslim 1:534.

[2] *Fatḥ Al-Bāri* 11:348.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ
سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ
وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ
مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ آمَنُوا
وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ
﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ
أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ
بِرَحْمَتِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

party among them throw it aside? Nay! (the truth is:) most of them believe not.﴿

﴾101. And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!﴿

﴾102. They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān (Solomon). Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.﴿

﴾103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!﴿

Proofs of Muḥammad's Prophethood

Imām Abu Ja'far bin Jarīr said that Allāh's statement,

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

﴿*And indeed We have sent down to you manifest Ayāt*﴾ means, "We have sent to you, O Muḥammad, clear signs that testify to your prophethood." These *Ayāt* are contained in the Book of Allāh (Qur'ān) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations. The Book of Allāh also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrāh. Since Allāh mentioned all of this in His Book revealed to His Prophet Muḥammad ﷺ, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression. Further human instict testifies to the truth that Muḥammad ﷺ was sent with and the clear signs that he brought which he did not learn or acquire from mankind. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

﴿*And indeed We have sent down to you manifest Ayāt*﴾ means, "You recite and convey this Book to them day and night, although you are an *Ummi* (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allāh stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew."[1]

The Jews break Their Covenants

When the Messenger of Allāh ﷺ was sent and Allāh reminded the Jews of the covenant that they had with Him, especially concerning Muḥammad ﷺ, Mālik bin As-Sayf said, "By Allāh! Allāh never made a covenant with us about Muḥammad, nor did He take a pledge from us at all." Allāh then revealed,

﴿أَوَكُلَّمَا عَـٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم﴾

[1] Aṭ-Ṭabari 2:397.

﴾Is it not (the case) that every time they make a covenant, some party among them throw it aside?﴿[1] Al-Ḥasan Al-Baṣri said that Allāh's statement,

﴾بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ﴿

﴾Nay! (the truth is:) most of them believe not﴿ means, "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow."[2]

The Jews abandoned the Book of Allāh and practiced Magic

As-Suddi commented on,

﴾وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ﴿

﴾And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them﴿,

"When Muḥammad ﷺ came to them, they wanted to contradict and dispute with him using the Tawrāh. However, the Tawrāh and the Qur'ān affirmed each other. So the Jews gave up on using the Torah, and took to the Book of Āṣaf,[3] and the magic of Harūt and Marūt, which indeed did not conform to the Qur'ān. Hence Allāh's statement,

﴾كَأَنَّهُمْ لَا يَعْلَمُونَ﴿

﴾As if they did not know!﴿."[4]

Also, Qatādah said that Allāh's statement,

﴾كَأَنَّهُمْ لَا يَعْلَمُونَ﴿

﴾As if they did not know!﴿ means, "They knew the truth but abandoned it, hid it and denied the fact that they even had it."[5]

[1] Aṭ-Ṭabari 2:400.

[2] Ibn Abi Ḥātim 1:295.

[3] *Lisān Al-Arab* lists *Āṣaf* as the name of the Book revealed to the Prophet Sulaymān, peace be upon him. See also the explanation that follows.

[4] Aṭ-Ṭabari 2:404.

[5] Ibid.

Magic existed before Sulaymān (Solomon)

As-Suddi said that Allāh's statement,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ﴾

﴾They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān﴿

means, "During the time of Prophet Solomon.' Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the *Jinns* know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, 'Should I lead you to a treasure that you will never be able to use up?' They said. 'Yes.' He said, 'Dig under this throne,' and he went with them and showed them Solomon's throne. They said to him, 'Come closer.' He said, 'No. I will wait for you here, and if you do not find the treasure then kill me.' They dug and found the buried books, and Satan said to them, 'Solomon only controlled the humans, devils and birds with this magic.' Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muḥammad ﷺ came, they disputed with him relying on these books. Hence Allāh's statement,

﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا﴾

﴾*Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved*﴿.[1]

The Story of Hārūt and Mārūt, and the Explanation that They were Angels

Allāh said,

﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ﴾

﴾*And such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife*﴿.

There is a difference of opinion regarding this story. It was said that this *Āyah* denies that anything was sent down to the two angels, as Al-Qurṭubi stated and then referred to the *Āyah*,

﴿وَمَا كَفَرَ سُلَيْمَـٰنُ﴾

﴾*Sulaymān did not disbelieve*﴿ saying, "The negation applies in both cases. Allāh then said,

﴿وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ﴾

﴾*But the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels*﴿.

The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allāh refuted this false claim."[2]

Also, Ibn Jarīr reported, that Al-'Awfi said that Ibn 'Abbās said about Allāh's statement,

﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ﴾

﴾*And such things that came down at Babylon to the two angels*﴿

"Allāh did not send magic down."[3]

Also, Ibn Jarīr narrated that Ar-Rabī' bin Anas said about,

[1] Aṭ-Ṭabari 2:405.

[2] Al-Qurṭubi 2:50.

[3] Aṭ-Ṭabari 2:419.

﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ﴾

﴿*And such things that came down to the two angels*﴾, "Allāh did not send magic down to the them."[1] Ibn Jarīr commented, "This is the correct explanation for this *Āyah*.

﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ﴾

﴿*They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.*﴾

meaning, magic. However, neither did Solomon disbelieve nor did Allāh send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Hārūt and Mārūt."

Ibn Jarīr continued; "If someone asks about explaining this *Āyah* in this manner, we say that,

﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ﴾

﴿*They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.*﴾

means, magic. Solomon neither disbelieved nor did Allāh send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Hārūt and Mārūt, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allāh sent magic by the words of Gabriel and Michael to Solomon, son of David. Allāh denied this false claim and stated to His Prophet Muḥammad ﷺ that Gabriel and Michael were not sent with magic. Allāh also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Hārūt and Mārūt. Hence, Hārūt and Mārūt were two ordinary men (not angels or Gabriel or Michael)."[2] These were the words of Aṭ-Ṭabari, and this explanation is not plausible.

Many among the Salaf, said that Hārūt and Mārūt were angels who came down from heaven to earth and did what they did as the *Āyah* stated. To conform this opinion with the fact that the angels are immune from error, we say that Allāh had eternal knowledge what these angels would do, just as He

[1] Aṭ-Ṭabari 2:419.

[2] Ibid.

had eternal knowledge that Iblīs would do as he did, while Allāh refered to him being among the angels,

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ﴾

﴾And (remember) when We said to the angels: "Prostrate yourselves before Ādam." And they prostrated except Iblīs (Satan), he refused﴿ (20:116)

and so forth. However, what Hārūt and Mārūt did was less evil than what Iblīs, may Allāh curse him, did. Al-Qurṭubi reported this opinion from 'Ali, Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Ka'b Al-Aḥbār, As-Suddi and Al-Kalbi.[1]

Learning Magic is *Kufr*

Allāh said,

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

﴾But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).﴿

Abu Ja'far Ar-Razi said that Ar-Rabī' bin Anas said that Qays bin 'Abbād said that Ibn 'Abbās said, "When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.' They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief. When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic. When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, 'O my sorrow! Woe unto me! What should I do?."[2] Al-Ḥasan Al-Baṣri said that this *Āyah* means, "The angels were sent with magic, so that the people whom Allāh willed would be tried and tested. Allāh made them promise that they would not teach anyone until first proclaiming, 'We are a test

[1] Al-Qurṭubi 2:51.

[2] Ibn Abi Ḥātim 1:312.

for you, do not fall into disbelief.' "[1] It was recorded by Ibn Abi Ḥātim. Also, Qatādah said, "Allāh took their covenant to not teach anyone magic until they said, 'We are a test. Therefore, do not fall in disbelief.' "[2]

Also, As-Suddi said, "When a man would come to the two angels they would advise him, 'Do not fall into disbelief. We are a test.' When the man would ignore their advice, they would say, 'Go to that pile of ashes and urinate on it.' When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke would descend and enter his ears and the rest of his body, and this is Allāh's anger. When he told the angels what happened, they would teach him magic. So Allāh's statement,

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

﴾But neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).﴿[3]

Sunayd said that Ḥajjāj said that Ibn Jurayj commented on this *Āyah* (2:102), "No one dares practice magic except a disbeliever. As for the *Fitnah*, it involves trials and freedom of choice."[4] The scholars who stated that learning magic is disbelief relied on this *Āyah* for evidence. They also mentioned the *Ḥadīth* that Abu Bakr Al-Bazzār recorded from 'Abdullāh, which states,

«مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

«Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allāh revealed to Muḥammad ﷺ.»[5]

This *Ḥadīth* has an authentic chain of narration and there are other *Ḥadīths* which support it.

[1] Ibn Abi Ḥātim 1:310
[2] Aṭ-Ṭabari 2:443
[3] Aṭ-Ṭabari 2:443.
[4] Ibid.
[5] *Kashaf Al-Astār* 2:443.

Causing a Separation between the Spouses is One of the Effects of Magic

Allāh said,

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ﴾

﴾And from these (angels) people learn that by which they cause separation between man and his wife,﴿

This means, "The people learned magic from Hārūt and Mārūt and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work." Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ لَيَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ عِنْدَهُ فِتْنَةً وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ كَذَا وَكَذَا، فَيَقُولُ إِبْلِيسُ: لَا وَاللهِ مَا صَنَعْتَ شَيْئًا، وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ، قَالَ: فَيُقَرِّبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نِعْمَ أَنْتَ»

«Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah. One of them (a devil) would come to him and would say, 'I kept inciting so-and-so, until he said such and such words.' Iblīs says, 'No, by Allāh, you have not done much.' Another devil would come to him and would say, 'I kept inciting so-and-so, until I separated between him and his wife.' Satan would draw him closer and embrace him, saying, 'Yes, you did well.'»[1]

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

Allāh's Appointed Term supercedes Everything

Allāh said,

﴿وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾

[1] Muslim 4:2167.

﴾*But they could not thus harm anyone except by Allāh's leave*﴿. Sufyān Ath-Thawri commented, "Except by Allāh's appointed term."[1] Further, Al-Ḥasan Al-Baṣri said that,

﴿وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾

﴾*But they could not thus harm anyone except by Allāh's leave*﴿ means, "Allāh allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allāh's leave."[2] Allāh's statement,

﴿وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ﴾

﴾*And they learn that which harms them and profits them not.*﴿ means, it harms their religion and does not have a benefit compared to its harm.

﴿وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ﴾

﴾*And indeed they knew that the buyers of it (magic) would have no (Khalaq) share in the Hereafter.*﴿ meaning, "The Jews who preferred magic over following the Messenger of Allāh ﷺ knew that those who commit the same error shall have no *Khalaq* in the Hereafter." Ibn 'Abbās, Mujāhid and As-Suddi stated that 'no *Khalaq*' means, 'no share.'[3]

Allāh then said,

﴿وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾﴾

﴾*And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!*﴿. Allāh stated,

﴿وَلَبِئْسَ﴾

﴾*And how bad*﴿ meaning, what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the

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[1] Ibn Abi Ḥātim 1:312.
[2] Ibn Abi Ḥātim 1:311.
[3] Ibn Abi Ḥātim 1:314.

advice.

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ﴾

﴾And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord,﴿

meaning, "Had they believed in Allāh and His Messenger ﷺ and avoided the prohibitions, then Allāh's reward for these good deeds would have been better for them than what they chose and preferred for themselves." Similarly, Allāh said,

﴿وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ﴿٨٠﴾﴾

﴾But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except Aṣ-Ṣābirūn (the patient in following the truth)."﴿ (28:80).

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾﴾

﴾104. O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unẓurnā (make us understand) and hear. And for the disbelievers there is a painful torment.﴿

﴾105. Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty.﴿

Manners in Speech

Allāh forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allāh's curse be upon them. When they wanted to say, 'hear us,' they would use the word *Rā'inā*, which is an insult (in Hebrew, but means 'hear us' in Arabic). Allāh said,

﴿مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ
وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ
وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾﴾

﴿Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muḥammad ﷺ) and disobey," and "Hear and let you (O Muḥammad ﷺ) hear nothing." And Rā'inā with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: "We hear and obey," and "Do make us understand," it would have been better for them, and more proper; but Allāh cursed them for their disbelief, so they believe not except a few﴾ (4:46).

Also, the *Ḥadīths* stated that when they would greet Muslims, they would say, *'As-Sāmu 'alaykum,'* meaning, 'death be to you'. This is why we were commanded to answer them by saying, '*Wa 'alaykum,*' meaning, 'and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allāh forbade the believers from imitating the disbelievers in tongue or deed. Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ وَلِلْكَٰفِرِينَ عَذَابٌ
أَلِيمٌ ﴿١٠٤﴾﴾

﴿O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unẓurnā (make us understand) and hear. And for the disbelievers there is a painful torment﴾ (2:104).

Also, Imām Aḥmad narrated that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي
تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَتِ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ
فَهُوَ مِنْهُمْ».

«I was sent with the sword just before the Last Hour, so that Allāh is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and

whoever imitates a people, he is one of them.»[1]

Abu Dāwud narrated that the Prophet ﷺ said,

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«*Whoever imitates a people is one of them.*»[2]

These *Ḥadīths* indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the *Āyah*,

﴿لَا تَقُولُوا رَٰعِنَا﴾

﴿*Say not (to the Messenger* ﷺ*) Rā'inā*﴾

"They used to say to the Prophet ﷺ, *Ar'inā samak* (which is an insult)."[3] Ibn Abu Ḥātim said that it was reported that Abu Al-'Āliyah, Abu Mālik, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfi and Qatādah said similarly. [4] Further, Mujāhid said, " 'Do not say *Rā'inā*' means, 'Do not dispute'."[5] Mujāhid said in another narration, "Do not say, 'We hear from you, and you hear from us.'" Also, 'Aṭā' said, "Do not say,

﴿رَٰعِنَا﴾

﴿*Rā'inā*﴾, which was a dialect that the Anṣār used and which was forbidden from use by Allāh."[6]

Also, As-Suddi said, "Rifā'ah bin Zayd, a Jewish man from the tribe of Qaynuqā', used to come to the Prophet ﷺ and say to him, 'Hear, *Ghayr Musma'in* (let you hear nothing).' The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, 'Hear, let you hear nothing,' and so on, as mentioned in *Sūrat An-Nisā*." Thereafter, Allāh forbade the believers from uttering the word *Rā'inā*."[7] 'Abdur-Raḥmān bin

[1] Aḥmad 2:50.
[2] Abu Dāwud 4:314.
[3] Aṭ-Ṭabari 2:461
[4] Ibn Abi Ḥātim 1:317.
[5] Ibn Abi Ḥātim 1:318.
[6] Ibid.
[7] Aṭ-Ṭabari 2:462.

Zayd bin Aslam also said similarly.[1]

The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allāh said next (2:105),

﴿مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن
رَّبِّكُمْ﴾

﴿Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters), like that there should be sent down unto you any good from your Lord﴾.

Allāh described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allāh warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allāh mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muḥammad ﷺ. Allāh said,

﴿وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

﴿But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty﴾ (2:105).

﴿۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ
وَلَا نَصِيرٍ ﴿١٠٧﴾﴾

﴿106. Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsihā (cause to be forgotten), We bring a better one or similar to it. Know you not that Allāh is Able to do all things?﴾

﴿107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Walī (protector or guardian) nor any helper.﴾

The Meaning of *Naskh*

Ibn Abi Ṭalḥah said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥātim 3:965.

سُورَةُ البَقَرَة ١٧ الجُزءُ الأَوَّل

۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن
وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾ وَدَّ كَثِيرٌ مِّنْ أَهْلِ
ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟
وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم
مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
﴿١١٠﴾ وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ
تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ
صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "Whatever an *Āyah* We abrogate."[1] Also, Ibn Jurayj said that Mujāhid said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "Whatever an *Āyah* We erase."[2] Also, Ibn Abi Najīḥ said that Mujāhid said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "We keep the words, but change the meaning." He related these words to the companions of 'Abdullāh bin Mas'ūd.[3] Ibn Abi Ḥātim said that similar statements were mentioned by Abu Al-'Āliyah and Muḥammad bin Ka'b Al-Quraẓi.[4] Also As-Suddi said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "We erase it."[5] Further, Ibn Abi Ḥātim said that it means, "Erase and

[1] Aṭ-Ṭabari 2:473
[2] Ibn Abi Ḥātim 1:321.
[3] Ibn Abi Ḥātim 1:322.
[4] Ibn Abi Ḥātim 1:322.
[5] Ibn Abi Ḥātim 1:322.

raise it, such as erasing the following wordings (from the Qur'ān), 'The married adulterer and the married adulteress: stone them to death,' and, 'If the son of Ādam had two valleys of gold, he would seek a third.' "[1]

Ibn Jarīr stated that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴾*Whatever a verse (revelation) do Nansakh*﴿ means, "Whatever ruling we repeal in an *Āyah* by making the allowed unlawful and the unlawful allowed." The *Nasakh* only occurs with commandments, prohibitions, permissions, and so forth. As for stories, they do not undergo *Nasakh*. The word, '*Nasakh*' literally means, 'to copy a book'. The meaning of *Nasakh* in the case of commandments is removing the commandment and replacing it by another. And whether the *Nasakh* involves the wordings, the ruling or both, it is still called *Nasakh*.[2]

Allāh said next,

﴿أَوْ نُنسِهَا﴾

﴾*or Nunsihā (cause it to be forgotten)*﴿. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾

﴾*Whatever a verse (revelation) do Nansakh or Nunsihā*﴿ means, "Whatever *Āyah* We repeal or uphold without change."[3] Also, Mujāhid said that the companions of Ibn Mas'ūd (who read this word *Nansa'hā*) said that it means, "We uphold its wording and change its ruling."[4] Further, 'Ubayd bin 'Umayr, Mujāhid and 'Aṭā' said, '*Nansa'hā*' means, "We delay it (i.e., do not abrogate it)."[5] Further, 'Ātiyyah Al-'Awfi said that the *Āyah* means, "We delay repealing it."[6] This is the same *Tafsīr* provided by As-Suddi and Ar-Rabi' bin Anas.[7]

[1] Ibn Abi Ḥātim 1:324.
[2] Aṭ-Ṭabari 1:472.
[3] Aṭ-Ṭabari 2:476.
[4] Aṭ-Ṭabari 2:473.
[5] Aṭ-Ṭabari 2:477.
[6] Ibid.
[7] Ibn Abi Ḥātim 1:326.

'Abdur-Razzāq said that Ma'mar said that Qatādah said about Allāh's statement,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾

﴾*Whatever a verse (revelation) do We abrogate or cause to be forgotten*﴿ "Allāh made His Prophet ﷺ forget what He willed and He abrogated what He will."

Allāh's said,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

﴾*We bring a better one or similar to it*﴿, better, relates to the benefit provided for the one it addresses, as reported from 'Ali bin Abi Ṭalḥah that Ibn 'Abbās said,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ﴾

﴾*We bring a better one*﴿ means, "We bring forth a more beneficial ruling, that is also easier for you."[1] Also, As-Suddi said that,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

﴾*We bring a better one or similar to it*﴿ means, "We bring forth a better *Āyah*, or similar to that which was repealed."[2] Qatādah also said that,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

﴾*We bring a better one or similar to it*﴿ means, "We replace it by an *Āyah* more facilitating, permitting, commanding, or prohibiting."[3]

Naskh occurs even though the Jews deny it

Allāh said,

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾﴾

﴾*Know you not that Allāh is Able to do all things? Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any*

[1] Aṭ-Ṭabari 2:481.

[2] Ibn Abi Ḥātim 1:327.

[3] Ibn Abi Ḥātim 1:327.

Walī (protector or guardian) nor any helper﴾.

Allāh directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the *Naskh*. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allāh here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that *Naskh* does not occur, may Allāh curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that *Naskh* does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that *Naskh* occurred.

Imām Abu Ja'far bin Jarīr said, "The *Āyah* means, 'Do you not know, O Muḥammad, that I alone own the heavens and the earth and that I decide whatever I will in them? I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will."

Ibn Jarīr then said, "Although Allāh directed His statement indicating His greatness towards His Prophet ﷺ, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo *Naskh*. The Jews also denied the prophethood of Jesus and Muḥammad, because of their dislike for what they brought from Allāh, such as changing some rulings of the Torah, as Allāh commanded. Allāh thus proclaimed to the Jews that He owns the heavens and earth

and also all authority in them. Further, the subjects in Allāh's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allāh has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills."[1]

I (Ibn Kathīr) say that the Jews' dismissal of the occurrence of the *Naskh* is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a *Naskh* in Allāh's commandments, for He decides what He wills, just as He does what He wills. Further, *Naskh* occurred in previous Books and Law. For instance, Allāh allowed Ādam to marry his daughters to his sons and then later forbade this practice. Allāh also allowed Nūḥ to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allāh prohibited this practice later in the Torah. Allāh commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allāh commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muḥammad ﷺ and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muḥammad ﷺ and that no good deed would be accepted from them, unless it conformed to Muḥammad's Law. The Prophet ﷺ brought another Book, - the Qur'ān -, which is the last revelation from Allāh.

﴿أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾﴾

﴾108. Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has

[1] Aṭ-Ṭabari 2:488.

gone astray from the right way.﴾

The Prohibition of Unnecessary Questions

In this *Āyah*, Allāh forbade the believers from asking the Prophet ﷺ numerous questions about matters that did not occur yet. Similarly, Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ﴾

﴿*O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you*﴾ (5:101).

This *Āyah* means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the *Ṣaḥīḥ* narrated,

«إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«*The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.*»

This is why when the Messenger of Allāh ﷺ was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allāh ﷺ did not like such questions. Later on, Allāh revealed the ruling of *Mulā'anah* [Refer to *Nūr* 24:6-9 in the Qur'ān]. The Two *Ṣaḥīḥs* recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ "Forbade saying, 'It was said' and 'He said,' and wasting money and asking many questions."[1] Muslim recorded that the Prophet ﷺ said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ»

[1] *Fatḥ Al-Bāri* 3:398, and Muslim 3:1341.

«*Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.*»

The Prophet ﷺ only said this after he told the Companions that Allāh has ordered them to perform *Ḥajj*. A man asked, "Every year, O Messenger of Allāh?" The Prophet ﷺ did not answer him, but he repeated his question three times. Then the Prophet ﷺ said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا اسْتَطَعْتُمْ»

«*No. Had I said yes, it would have been ordained, and you would not have been able to implement it.*»[1]

This is why Anas bin Mālik said, "We were forbidden from asking the Messenger of Allāh ﷺ about things. So we were delighted when a bedouin man would come and ask him while we listened."[2]

Muḥammad bin Isḥāq said that Muḥammad bin Abi Muḥammad told him that 'Ikrimah or Sa'īd said that Ibn 'Abbās said that Rāfi' bin Ḥuraymilah or Wahb bin Zayd said, "O Muḥammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you." Allāh sent down the answer to this challenge,

﴿أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ ﴿١٠٨﴾﴾

﴿*Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has gone astray from the right way*﴾.[3]

Allāh criticized those who ask the Messenger of Allāh ﷺ about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Mūsā out of stubbornness,

[1] Muslim 2:975.
[2] Muslim 1:41.
[3] Aṭ-Ṭabari 2:490.

rejection and rebellion. Allāh said,

﴿وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ﴾

﴿*And he who changes faith for disbelief*﴾ meaning, whoever prefers disbelief to faith,

﴿فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾

﴿*verily, he has gone astray from the right way*﴾ meaning, he has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allāh said,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾﴾

﴿*Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām), and caused their people to dwell in the house of destruction? Hell, in which they will burn and what an evil place to settle in!*﴾ (14:28-29).

Abu Al-'Āliyah commented, "They exchanged comfort for hardship."[1]

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾﴾

﴿*109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them. But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things.*﴾

﴿*110. And perform the Ṣalāh and give the Zakāh, and whatever*

[1] Ibn Abi Ḥātim 1:330.

of good you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is the Seer of what you do.﴾

The Prohibition of following the Ways of the People of the Book

Allāh warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor emnity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet ﷺ. Allāh also commanded His believing servants to forgive them and to be patient with them, until Allāh delivers His aid and victory to them. Allāh commanded the believers to perform the prayer perfectly, to pay the *Zakāh* and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Ḥātim recorded that 'Abdullāh bin Ka'b bin Mālik said that Ka'b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet ﷺ in his poems, so Allāh revealed,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم﴾

﴾*Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..*﴾ regarding his matter.[1]

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the *Ayāt* of Allāh. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allāh said,

﴿كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ﴾

﴾*out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them*﴾.

Allāh said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet ﷺ. Thus Allāh criticized, chastised and

[1] Ibn Abi Ḥātim 1:331.

denounced them."[1] Allāh legislated the characteristics that His Prophet ﷺ and the believers should adhere to: belief, faith and accepting what Allāh revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabī' bin Anas said that,

﴿مِّنْ عِندِ أَنفُسِهِم﴾

﴿*from their own selves*﴾ means, "of their making."[2] Also, Abu Al-'Āliyah said that,

﴿مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ﴾

> ﴿*even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them*﴾

means, "After it became clear that Muḥammad ﷺ is the Messenger of Allāh whom they find written of in the Torah and the Injīl. They denied him in disbelief and transgression because he was not one of them."[3] Qatādah and Ar-Rabī' bin Anas said similarly.[4] Allāh said,

﴿فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ﴾

﴿*But forgive and overlook, till Allāh brings His command.*﴾ this is similar to His saying;

﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾

> ﴿*And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh*﴾ (3:186).

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that Allāh's statement,

﴿فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ﴾

﴿*But forgive and overlook, till Allāh brings His command.*﴾ was abrogated by the *Āyah*,

[1] Aṭ-Ṭabari 2:502.

[2] Ibn Abi Ḥātim 1:332.

[3] Ibn Abi Ḥātim 1:335.

[4] Ibid.

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

﴾*Then kill the Mushrikīn wherever you find them*﴿ (9:5), and,

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

﴾*Fight against those who believe not in Allāh, nor in the Last Day*﴿ (9:29) until,

﴿وَهُمْ صَاغِرُونَ﴾

﴾*And feel themselves subdued*﴿ (9:29).

Allāh's pardon for the disbelievers was repealed."[1] Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi[2] said similarly: It was abrogated by the *Āyah* of the sword." (Mentioned above). The *Āyah*,

﴿حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

﴾*till Allāh brings His command.*﴿ gives further support for this view.

Ibn Abi Ḥātim recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ and his Companions used to forgive the disbelievers and the People of the Book, just as Allāh commanded in His statement,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾*But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things*﴿.

The Messenger of Allāh ﷺ used to forgive them and was patient with them as Allāh ordered him, until Allāh allowed fighting them. Then Allāh destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.[3] The chain of narration for this text is *Ṣaḥīḥ*, but I did not see its wordings in the six collections of *Ḥadīth*, although the basis of it is in the Two *Ṣaḥīḥs*, narrated from Usāmah bin Zayd.[4]

[1] Ibn Abi Ḥātim 1:334.

[2] Ibn Abi Ḥātim 1:335.

[3] Ibn Abi Ḥātim 1:333.

[4] *Fatḥ Al-Bāri* 8:87, and Muslim 3:1422.

The Encouragement to perform Good Deeds

Allāh said,

﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ﴾

﴾*And perform the Ṣalāh and give the Zakāh, and whatever of good you send forth for yourselves before you, you shall find it with Allāh*﴿.

Allāh encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying *Zakāh*. This way, they will gain Allāh's aid in this life and on a Day when the witnesses testify,

﴿يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ٥٢﴾

﴾*The Day when their excuses will be of no profit to the Ẓālimīn (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)*﴿ (40:52).

This is why Allāh said,

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾*Certainly, Allāh sees what you do*﴿, meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allāh will award each according to what he or she deserves based on their deeds.

﴿وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا
بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ١١١ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ
رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١١٢ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ
النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ
فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ١١٣﴾

﴾*111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muḥammad ﷺ), "Produce your Burhān if you are truthful."*﴿

﴾*112. Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin then his reward is with his Lord (Allāh), on such shall*

وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ
لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ ۗ كَذَٰلِكَ قَالَ
ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَـٰجِدَ
ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَـٰٓئِكَ مَا كَانَ
لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ
وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ
فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾
وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ ٱلَّذِينَ
لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ
قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَـٰبَهَتْ قُلُوبُهُمْ ۗ
قَدْ بَيَّنَّا ٱلْـَٔايَـٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّآ أَرْسَلْنَـٰكَ
بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ عَنْ أَصْحَـٰبِ ٱلْجَحِيمِ ﴿١١٩﴾

be no fear, nor shall they grieve.﴿

﴾*113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.*﴿

The Hopes of the People of the Book

Allāh made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allāh mentioned their claims in *Sūrat Al-Mā'idah*:

﴾نَحْنُ أَبْنَـٰٓؤُا۟ ٱللَّهِ وَأَحِبَّـٰٓؤُهُۥ﴿

﴾*We are the children of Allāh and His loved ones*﴿ (5:18).

Allāh refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allāh rebuked this claim, and He said about this baseless claim,

﴾تِلْكَ أَمَانِيُّهُمْ﴿

﴾*These are their own desires*﴿. Abu Al-'Āliyah commented, "These are wishes that they wished Allāh would answer, without basis."[1] Similar was stated by Qatādah and Ar-Rabī' bin Anas.[2] Allāh then said,

﴾قُلْ﴿

﴾*Say*﴿ meaning, "Say O Muḥammad:"

﴾هَاتُوا بُرْهَانَكُمْ﴿

﴾*"Produce your Burhān..."*﴿ meaning, "Your proof", as Abu Al-'Āliyah, Mujāhid, As-Suddi and Ar-Rabī' bin Anas stated.[3] Qatādah said that the *Āyah* means, "Bring the evidence that supports your statement,

﴾إِن كُنتُمْ صَادِقِينَ﴿

﴾*if you are truthful*﴿ in your claim."[4]

Allāh then said,

﴾بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴿

﴾*Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin*﴿

meaning, "Whoever performs deeds in sincerity, for Allāh alone without partners." In a similar statement, Allāh said,

﴾فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ﴿

﴾*So if they dispute with you (Muḥammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me."*﴿ (3:20)

Abu Al-'Āliyah and Ar-Rabī' said that,

﴾بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴿

﴾*Yes! But whoever submits his face (himself) to Allāh*﴿ means, "Whoever is sincere with Allāh."[5]

[1] Ibn Abi Ḥātim 1:336.
[2] Ibn Abi Ḥātim 1:336.
[3] Ibn Abi Ḥātim 1:337.
[4] Ibn Abi Ḥātim 1:337.
[5] Ibn Abi Ḥātim 1:337.

Also, Saʿīd bin Jubayr said that,

﴿بَلَىٰ مَنْ أَسْلَمَ﴾

﴿*Yes! But whoever submits*﴾ means, he is sincere,

﴿وَجْهَهُ﴾

﴿*his face (himself)*﴾ meaning, in his religion.[1]

﴿وَهُوَ مُحْسِنٌ﴾

﴿*and he is a Muḥsin*﴾ following the Messenger ﷺ. For there are two conditions for deeds to be accepted; the deed must be performed for Allāh's sake alone and conform to the *Sharīʿah*. When the deed is sincere, but does not conform to the *Sharīʿah*, then it will not be accepted. The Messenger of Allāh ﷺ said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«*Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.*»

This *Ḥadīth* was recorded by Muslim.[2] Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allāh alone, because these deeds do not conform with the method of the Messenger ﷺ, who was sent for all mankind. Allāh said regarding such cases,

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَـٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

﴿*And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.*﴾ (25:23)

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَـٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.*﴾ (24:39) and,

﴿وُجُوهٌ يَوْمَئِذٍ خَـٰشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾﴾

﴿*Some faces, that Day will be humiliated. Laboring, weary.*

[1] Ibn Abi Ḥātim 1:338.

[2] Muslim 3:1344.

They will enter in the hot blazing Fire. They will be given to drink from a boiling spring﴾ (88:2-5).

When the deed conforms to the *Sharī'ah* outwardly, but the person did not perform it sincerely for Allāh alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allāh said,

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ١٤٢﴾

﴿*Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalāh (the prayer), they stand with laziness to be seen by people, and they do not remember Allāh but little.*﴾ (4:142) and,

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ٤ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥ ٱلَّذِينَ هُمْ يُرَآءُونَ ٦ وَيَمْنَعُونَ ٱلْمَاعُونَ ٧﴾

﴿*So woe unto those performers of Ṣalāh (prayers) (hypocrites). Those who delay their Ṣalāh (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Mā'ūn (small kindnesses)*﴾ (107:4-7).

This is why Allāh said,

﴿فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا﴾

﴿*So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord*﴾ (18:110).

He also said in this *Āyah*,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿*Yes, but whoever submits his face (himself) to Allāh (follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin*﴾.

Allāh's statement,

﴿فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿*Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve*﴾

guaranteed them the rewards and safety from what they fear and should avoid.

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴾*There shall be no fear on them*﴿ in the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴾*nor shall they grieve*﴿ about what they abandoned in the past. Moreover, Sa'īd bin Jubayr said,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

"﴾*There shall be no fear on them*﴿ in the Hereafter, and

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴾*nor shall they grieve*﴿ about their imminent death."[1]

The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allāh said,

﴿وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ﴾

﴾*The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.*﴿

Allāh explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muḥammad bin Isḥāq reported that Ibn 'Abbās said, "When a delegation of Christians from Najrān came to the Messenger of Allāh ﷺ, the Jewish rabbis came and began arguing with them before the Messenger of Allāh ﷺ. Rāfi' bin Ḥuraymilah said, 'You do not follow anything,' and he reiterated his disbelief in Jesus and the Injīl. Then a Christian man from Najrān's delegation said to the Jews, 'Rather, you do not follow anything,' and he reiterated his rejection of Mūsā's prophethood and his disbelief in the Torah. So Allāh revealed the *Āyah*,

[1] Ibn Abi Ḥātim 1:338.

﴿وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ﴾

﴾The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.﴿"[1]

Allāh made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allāh took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allāh. Yet, each party disbelieved in what the other party had.

Allāh said,

﴿كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ﴾

﴾Like unto their word, said those who know not﴿

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allāh's statement,

﴿ٱلَّذِينَ لَا يَعْلَمُونَ﴾

﴾who know not﴿

For instance, Ar-Rabī' bin Anas and Qatādah said that,

﴿كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ﴾

﴾Like unto their word, said those said those who know not﴿

means, "The Christians said similar statements to the Jews."[2] Ibn Jurayj asked 'Aṭā' "Who are those 'who know not'?" 'Aṭā' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel."[3] Also, As-Suddi said that,

﴿قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ﴾

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[1] Ibn Abi Ḥātim 1:339.

[2] Ibn Abi Ḥātim 1:341.

[3] Ibn Abi Ḥātim 1:340.

﴾said those who know not﴿

is in reference to the Arabs who said that Muḥammad ﷺ was not following anything (i.e. did not follow a true or existing religion).[1] Abu Ja'far bin Jarīr chose the view that this *Āyah* is general and that there is no evidence that specifically supports any of these explanations. So interpreting the *Āyah* in a general way is better. Allāh knows best.

Allāh said,

﴿فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ﴾

﴾Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.﴿

meaning, that Allāh will gather them all on the Day of Return. On that Day, Allāh will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This *Āyah* is similar to Allāh's statement in *Sūrat Al-Ḥajj* (22:17),

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾﴾

﴾Verily, those who believe (in Allāh and in His Messenger Muḥammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who associate partners with Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness﴿.

Allāh said,

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾﴾

﴾Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs."﴿ (34:26).

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ
أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾﴾

﴾114. And who are more unjust than those who forbid that

[1] Ibn Abi Ḥātim 1:340.

Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.﴾

Of the Most Unjust are Those Who prevent People from the *Masjids* and strive for their Ruin

The Quraysh idolators are those who hindered the people from the *Masjids* of Allāh and wanted to destroy them. Ibn Jarīr reported that Ibn Zayd said that Allāh's statement,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ﴾

﴾*And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin?*﴾

is about the Quraysh idolators who prevented the Prophet ﷺ from entering Makkah from Al-Ḥudaybiyyah, until he slaughtered the *Hadi* (animal for sacrifice) at Dhi-Ṭuwā. He then agreed to a peace treaty with the idolators and said to them, «*No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allāh).*» They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive." Allāh's statement,

﴿وَسَعَىٰ فِى خَرَابِهَآ﴾

﴾*and strive for their ruin*﴾

means those who prevent whoever maintain the *Masjids* with Allāh's remembrance and who visit Allāh's House to perform *Ḥajj* and *'Umrah*.[1] Ibn Abi Ḥātim recorded that Ibn 'Abbās said that the Quraysh prevented the Prophet ﷺ from praying at the *Ka'bah* in *Al-Masjid Al-Ḥarām*, so Allāh revealed,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ﴾

﴾*And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's*

[1] Aṭ-Ṭabari 2:521.

Masjids?﴾"[1]

After Allāh chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allāh ﷺ and his Companions from Makkah, preventing them from praying in *Al-Masjid Al-Ḥarām*, which they kept exclusively for their idols and polytheism. Allāh said,

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾﴾

﴾*And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except Al-Muttaqūn (the pious), but most of them know not.*﴿ (8:34)

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾

﴾*It is not for the Mushrikīn (polytheists), to maintain the Masjids of Allāh while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.*﴿ (9:17-18)

and,

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾

﴾*They are the ones who disbelieved and hindered you from Al-Masjid-Al-Ḥarām (at Makkah) and detained the sacrificial*

[1] Ibn Abi Ḥātim 1:341.

animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment﴾ (48:25).

Therefore, Allāh said here,

﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ﴾

﴿*The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh*﴾.

Therefore, if those believers who follow the virtues mentioned in the *Āyah* were prevented from attending the *Masjid*, then what cause for destruction is worse than this? Maintaining the *Masjids* not only means beautifying them, but it involves remembering Allāh, establishing His *Sharī'ah* in the *Masjids* and purifying them from the filth of *Shirk*.

The Good News that Islām shall prevail

Allāh said next,

﴿أُولَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ﴾

﴿*It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear*﴾.

This *Āyah* means, "Do not allow them - the disbelievers - to enter the *Masjids*, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allāh ﷺ conquered Makkah in 9 H, he commanded that someone announce at Minā, "After the current year, no idolators shall perform *Ḥajj*, and no naked persons shall perform *Ṭawāf* around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term."[1] This *Āyah* supports the *Āyah*,

[1] *Fatḥ Al-Bārī* 3:565.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا﴾

﴿O you who believe! (in Allāh's Oneness and in His Messenger Muḥammad ﷺ)! Verily, the Mushrikūn (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Ḥarām (at Makkah) after this year﴾ (9:28).

It was also said that this *Āyah* (2:114) carries the good news for the Muslims from Allāh that He will allow them to take over *Al-Masjid Al-Ḥarām* and all the *Masjids* and disgrace the idolators. Soon after, the *Āyah* indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islām. Allāh fulfilled this promise and later decreed that idolators not be allowed to enter *Al-Masjid Al-Ḥarām*. The Messenger of Allāh ﷺ stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allāh. All of these rulings ensure maintaining the honor of *Al-Masjid Al-Ḥarām* and purifying the area where Allāh sent His Messenger ﷺ to warn and bring good news to all of mankind, may Allāh's peace and blessings be on him.

This *Āyah* also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering *Al-Masjid Al-Ḥarām*, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

﴿وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿and they will have a great torment in the Hereafter﴾

because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allāh and performing *Ṭawāf* around it while naked, etc.

Here it is worth mentioning the *Ḥadīth* about seeking refuge from disgrace in this life and the torment of the Hereafter. Imām Aḥmad recorded that Busr bin Arṭāh said that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

«O Allāh! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.»

This *Ḥadīth* is *Ḥasan*.[1]

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ١١٥﴾

﴿115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is Sufficient (for His creatures' needs), Knowing.﴾

Facing the *Qiblah* (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allāh ﷺ and his Companions, who were driven out of Makkah and had to depart from the area of *Al-Masjid Al-Ḥarām*. In Makkah, the Messenger of Allāh ﷺ used to pray in the direction of Bayt Al-Maqdis, while the *Ka'bah* was between him and the *Qiblah*. When the Messenger ﷺ migrated to Al-Madīnah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allāh directed him to face *Al-Ka'bah* in prayer. This is why Allāh said,

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "The first part of the Qur'ān that was abrogated was about the *Qiblah*. When the Messenger of Allāh ﷺ migrated to Al-Madīnah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allāh ﷺ faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allāh ﷺ liked to face the *Qiblah* of Ibrāhīm (*Al-Ka'bah* at Makkah), and he used to look to the sky and supplicate. So Allāh revealed,

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ﴾

﴿Verily, We have seen the turning of your (Muḥammad's) face towards the heaven﴾ until,

﴿فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾

[1] Aḥmad 4:181.

﴾*turn your faces (in prayer) in that direction*﴿ (2:144).

The Jews were disturbed by this development and said, 'What made them change the direction of the *Qiblah* that they used to face?' Allāh revealed,

﴾قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴿

﴾*Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west"*﴿ and,

﴾فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴿

﴾*So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴿."[1]

'Ikrimah said that Ibn 'Abbās said,

﴾فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴿

﴾*So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴿

means, "Allāh's direction is wherever you face, east or west."[2] Mujāhid said that,

﴾فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴿

﴾*So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴿

means, "Wherever you may be, you have a *Qiblah* to face, that is, *Al-Ka'bah*."[3]

However, it was said that Allāh sent down this *Āyah* before the order to face the *Ka'bah*. Ibn Jarīr said, "Others said that this *Āyah* was revealed to the Messenger of Allāh ﷺ permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."[4] For instance, Ibn 'Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allāh ﷺ did the same, explaining the *Āyah*,

[1] Aṭ-Ṭabari 2:527.

[2] Ibn Abi Ḥātim 1:347.

[3] Ibn Abi Ḥātim 1:345.

[4] Aṭ-Ṭabari 2:530.

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh﴾."[1]

That *Ḥadīth* was also collected by Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim, Ibn Marduwyah, and its origin is in the Two *Ṣaḥīḥs* from Ibn 'Umar and 'Amr bin Rabī'ah without mentioning the *Āyah*.[2] In his *Ṣaḥīḥ*, Al-Bukhāri recorded that Nāfi' said that whenever Ibn 'Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the *Qiblah* or not." Nāfi' then said, "I think Ibn 'Umar mentioned that from the Prophet ﷺ."[3] It was also said that the *Āyah* was revealed about those who are unable to find the correct direction of the *Qiblah* in the dark or due to cloudy skies and, thus, prayed in a direction other than the *Qiblah* by mistake.

The *Qiblah* for the People of Al-Madīnah is what is between the East and the West

In his *Tafsīr* of this *Āyah* (2:115), Al-Ḥāfiẓ Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allāh said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

«What is between the east and the west is the Qiblah for the people of Al-Madīnah, Ash-Shām and 'Irāq.»[4]

At-Tirmidhi and Ibn Mājah recorded this *Ḥadīth* with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

«What is between the east and the west is a Qiblah.»[5]

Ibn Jarīr said, "The meaning of Allāh's statement;

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[1] Aṭ-Ṭabari 2:530.

[2] Muslim 1:486, *Tuḥfat Al-Aḥwadhi* 8:292, An-Nasā'ī in *Al-Kubrā* 1:244, Ibn Abi Ḥātim 1:344, and Al-Ḥākim 2:266.

[3] *Fatḥ Al-Bāri* 8:46.

[4] Al-'Uqayli 4:309.

[5] *Tuḥfat Al-Aḥwadhi* 2:317, and Ibn Mājah 1:323.

﴿إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ﴾

﴿Surely, Allāh is Sufficient (for His creatures' needs), Knowing﴾

is that Allāh encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

﴿عَلِيمٌ﴾

﴿Knowing﴾

means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything."[1]

﴿وَقَالُوا ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾﴾

﴿116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qānitūn to Him.﴾

﴿117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" – and it is.﴾

Refuting the Claim that Allāh has begotten a Son

This and the following *Ayāt* refute the Christians, may Allāh curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allāh's daughters. Allāh refuted all of them in their claim that He had begotten a son. Allāh said,

﴿سُبْحَٰنَهُۥ﴾

﴿Glory is to Him.﴾

meaning, He is holier and more perfect than such claim;

﴿بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

[1] Aṭ-Ṭabari 2:537.

﴾*Nay, to Him belongs all that is in the heavens and on earth,*﴿

meaning, the truth is not as the disbelievers claimed, rather, Allāh's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allāh is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allāh's servants and are owned by Him. Therefore, how could one of them be His son? The son of any being is born out of two comparable beings. Allāh has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife? Allāh said,

﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وَهُوَ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿١٠١﴾﴾

﴾*He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the Knower of everything*﴿ (6:101).

﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ
وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ
عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴾*And they say: "The Most Gracious (Allāh) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). But it is not suitable for (the majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)*﴿ (19:88-95), and,

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ

﴿كُفُوًا أَحَدٌ ﴿٤﴾﴾

﴾*Say: "He is Allāh (the) One, Allāh the Ṣamad (the Self-Sufficent, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him."*﴿ (112).

In these *Ayāt*, Allāh stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them? This is why, in the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ibn 'Abbās said that the Prophet ﷺ said,

«قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذٰلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا»

«*Allāh said, 'The son of Ādam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbefitting that I should have a wife or a son.'*»

This *Ḥadīth* was recorded by Al-Bukhāri.[1]

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ: إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*No one is more patient when hearing an insult than Allāh. They attribute a son to Him, yet He still gives them sustanence and health.*»[2]

Everything is within Allāh's Grasp

Allāh said,

﴿كُلٌّ لَّهُ قَٰنِتُونَ﴾

﴾*all are Qānitūn to Him*﴿.

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[1] *Fatḥ Al-Bāri* 8:18.

[2] *Fatḥ Al-Bāri* 13:372, and Muslim 4:2160.

Ibn Abi Ḥātim said that Abu Sa'īd Al-Ashaj informed them that Asbāṭ informed them from Muṭarrif, from 'Aṭiyah, from Ibn 'Abbās who said that,

﴿قَـٰنِتِينَ﴾

﴾*Qāntīn*﴿ (2:238)

means, they pray to Him.[1] 'Ikrimah and Abu Mālik also said that,

﴿كُلٌّ لَّهُۥ قَـٰنِتُونَ﴾

﴾*and all are Qānitūn to Him.*﴿

means, bound to Him in servitude to Him.[2] Sa'īd bin Jubayr said that *Qanitūn* is sincerity.[3] Ar-Rabī' bin Anas said that,

﴿كُلٌّ لَّهُۥ قَـٰنِتُونَ﴾

﴾*all are Qānitūn to Him.*﴿

means, "Standing up - before Him - on the Day of Resurrection."[4] Also, As-Suddi said that,

﴿كُلٌّ لَّهُۥ قَـٰنِتُونَ﴾

﴾*and all are Qānitūn to Him.*﴿

means, "Obedient on the Day of Resurrection."[5] Khaṣīf said that Mujāhid said that,

﴿كُلٌّ لَّهُۥ قَـٰنِتُونَ﴾

﴾*and all are Qānitūn to Him.*﴿ means, "Obedient. He says, 'Be a human' and he becomes a human."[6] He also said, "(Allāh says,) 'Be a donkey' and it becomes a donkey." Also, Ibn Abi Najīḥ said that Mujāhid said that,

﴿كُلٌّ لَّهُۥ قَـٰنِتُونَ﴾

﴾*and all are Qānitūn to Him.*﴿

[1] Ibn Abi Ḥātim 1:349.
[2] Ibid.
[3] Ibn Abi Ḥātim 1:350.
[4] Ibid.
[5] Aṭ-Ṭabari 2:538.
[6] Ibn Abi Ḥātim 1:349.

means, obedient. Mujāhid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that."[1] Mujāhid's statement, which Ibn Jarīr preferred, combines all the meanings, and that is that *Qunūt* means obedience and submission to Allāh. There are two categories of *Qunūt*: legislated and destined, for Allāh said,

﴿وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَـٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩﴾

﴾*And unto Allāh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons*﴿ (13:15).

The Meaning of *Badī'*

Allāh said,

﴿بَدِيعُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*The Badī' (Originator) of the heavens and the earth.*﴿

which means, He created them when nothing resembling them existed. Mujāhid and As-Suddi said that this is the linguistic meaning, for all new matters are called *Bid'ah*. Muslim recorded the Messenger of Allāh ﷺ saying,

«فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ»

«*...every innovation (in religion) is a Bid'ah.*»

There are two types of *Bid'ah*, religious, as mentioned in the *Ḥadīth*:

«فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

«*...every innovation is a Bid'ah and every Bid'ah is heresy.*»[2]

And there is a linguistic *Bid'ah*, such as the statement of the Leader of the faithful 'Umar bin Al-Khaṭṭāb when he gathered the Muslims to pray the *Tarāwīḥ* prayer in congregation (which was also an earlier practice of the Prophet ﷺ) and said, "What a good *Bid'ah* this is."

Ibn Jarīr said, "Thus the meaning of the *Ayāt* (2:116-117) becomes, 'Allāh is far more glorious than to have had a son,

[1] Ibn Abi Ḥātim 1:348.

[2] Muslim 2:592.

for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allāh also bears witness to His servants that Jesus, who some claimed to be Allāh's son, is among those who testify to His Oneness. Allāh stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father."[1] This explanation from Ibn Jarīr, may Allāh have mercy upon him, is very good and correct.

Allāh said,

﴿وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾

﴾*When He decrees a matter, He only says to it : "Be!" – and it is.*﴿

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, 'Be' and it comes into existence. Similarly, Allāh said,

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢﴾

﴾*Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is.*﴿ (36:82),

﴿إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ٤٠﴾

﴾*Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" – and it is.*﴿ (16:40) and,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ٥٠﴾

﴾*And Our commandment is but one as the twinkling of an eye*﴿ (54:50)

So Allāh informed us that He created Jesus by merely saying, "Be!" and he was, as Allāh willed:

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ﴾

﴾*Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of*

[1] Aṭ-Ṭabari 2:550.

Ādam. He created him from dust, then (He) said to him: "Be!" – and he was﴾ (3:59).

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾﴾

﴿*118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.*﴾

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that Rāfi' bin Ḥuraymilah said to the Messenger of Allāh ﷺ, "O Muḥammad! If you were truly a Messenger from Allāh, as you claim, then ask Allāh to speak to us directly, so that we hear His Speech." So Allāh revealed,

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ﴾

﴿*And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?"*﴾[1]

Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi said that it was actually the statement of the Arab disbelievers:

﴿كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ﴾

﴿*So said the people before them words of similar import.*﴾

He said, "These are the Jews and the Christians."[2]

What further proves that the Arab idolators said the statement mentioned in the *Āyah* is that Allāh said,

﴿وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾﴾

﴿*And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the*

[1] Ibn Abi Ḥātim 1:352.

[2] Ibn Abi Ḥātim 1:353.

Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.﴿ (6:124) and

﴿وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا﴾

﴾*And they say: "We shall not believe in you (O Muḥammad ﷺ), until you cause a spring to gush forth from the earth for us*﴿ until,

﴿قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا﴾

﴾*Say (O Muḥammad ﷺ): "Glorified (and Exalted) be my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"*﴿ (17:90-93) and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا﴾

﴾*And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?"*﴿ (25:21) and,

﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً﴾

﴾*Nay, everyone of them desires that he should be given pages spread out*﴿ (74:52).

There are many other *Ayāt* that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allāh said,

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً﴾

﴾*The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us*

Allāh in public,"﴿ (4:153) and,

﴿وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

﴾*And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly."*﴿ (2:55).

Allāh's statement,

﴿تَشَٰبَهَتْ قُلُوبُهُمْ﴾

﴾*Their hearts are alike.*﴿

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allāh said,

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ﴾

﴾*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)?*﴿ (51:52-53).

Allāh said next,

﴿قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ﴾

﴾*We have indeed made plain the signs for people who believe with certainty.*﴿

meaning, We made the arguments clear, prooving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allāh sent them with. As for those whose hearts and hearing Allāh has stamped and whose eyes have been sealed, Allāh described them:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴾*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment*﴿ (10:96-97).

﴿إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾﴾

﴾*119. Verily, We have sent you (O Muḥammad ﷺ) with the*

truth (Islām), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.﴿

Allāh's statement;

﴾وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ﴿

﴾*And you will not be asked about the dwellers of the blazing Fire.*﴿

means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allāh said,

﴾فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴿

﴾*Your duty is only to convey (the Message) and on Us is the reckoning.*﴿ (13:40)

﴾فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝٢٢﴿

﴾*So remind them (O Muḥammad ﷺ) – you are only one who reminds. You are not a dictator over them.*﴿(88:21-22) and,

﴾نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ۝٤٥﴿

﴾*We know best what they say. And you (O Muḥammad ﷺ) are not the one to force them (to belief). But warn by the Qur'ān; him who fears My threat*﴿ (50:45).

There are many other similar *Ayāt*.

The Description of the Prophet ﷺ in the Tawrāh

Imām Aḥmad recorded 'Aṭā' bin Yasār saying that he met 'Abdullāh bin 'Amr bin Al-'Āṣ and said to him, "Tell me about the description of the Messenger of Allāh ﷺ in the Torah." He said, "Yes, by Allāh, he is described by the Torah with the same characteristics that he is described with in the Qur'ān with: 'O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the *Mutawakkil* (who depends and relies on Allāh for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed.

Rather, he forgives and pardons. Allāh will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allāh. By his hands, Allāh will open blind eyes, deaf ears and sealed hearts.'"[1] This was recorded by Al-Bukhāri only.[2]

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ
ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَـٰهُمُ
ٱلْكِتَـٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَـٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿١٢١﴾﴾

﴾120. Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.﴿

﴾121. Those to whom we gave the Book recite it as it should be recited (Yatlūnahu Ḥaqqa Tilāwatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.﴿

Ibn Jarīr said, "Allāh said,

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾

﴾Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion.﴿

meaning, 'The Jews and the Christians will never be happy with you, O Muḥammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allāh by calling them to the truth that Allāh sent you with.' Allāh's statement,

﴿قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ﴾

﴾Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance"﴿

[1] Aḥmad 2:174.

[2] *Fatḥ Al-Bāri* 4:402, 8:449, and *Al-Adab Al-Mufrad* 72.

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ
هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ
مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا
لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا
شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ ۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِۦمَ رَبُّهُۥ بِكَلِمَٰتٍ
فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا
يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِۦمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِۦمَ
وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ
ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِۦمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ
أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾

means, 'Say, O Muḥammad ﷺ, the guidance of Allāh that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.' "[1] Qatādah said that Allāh's statement,

﴿قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ﴾

﴾*Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance*﴿ is, "A true argument that Allāh taught Muḥammad ﷺ and his Companions and which they used against the people of misguidance."[2] Qatādah said, "We were told that the Messenger of Allāh ﷺ used to say,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ»

«*There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allāh (the Last Hour) comes.*»[3]

This *Ḥadīth* was collected in the *Ṣaḥīḥ* and narrated from 'Abdullāh bin 'Amr.[4]

[1] Aṭ-Ṭabari 2:562.

[2] Ibn Abi Ḥātim 1:356.

[3] Ibn Abi Ḥātim 1:355.

[4] Muslim 1924.

﴿وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾

﴾And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.﴿

This *Āyah* carries a stern warning for the Muslim *Ummah* against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'ān and Sunnah, may Allāh grant us refuge from this behavior. Although the speech in this *Āyah* was directed at the Messenger ﷺ, the ruling of which applies to his entire *Ummah*.

The Meaning of Correct *Tilāwah*

Allāh said,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ﴾

﴾Those to whom We gave the Book. Yatlūnahu Ḥaqqan Tilāwatih.﴿

'Abdur-Razzāq said ﷺ from Ma'mar, from Qatādah, "They are the Jews and Christians." This is the opinion of 'Abdur-Raḥmān bin Zayd bin Aslam, and it was also chosen by Ibn Jarīr. Sa'īd reported from Qatādah, "They are the Companions of the Messenger of Allāh ﷺ." Abu Al-'Āliyah said that Ibn Mas'ūd said, "By He in Whose Hand is my soul! The right *Tilāwah* is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allāh, not changing the words from their places, and not interpreting it with other than its actual interpretation." [1] As-Suddi reported from Abu Mālik from Ibn 'Abbās who said about this *Āyah* (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings."[2] 'Umar bin Al-Khaṭṭāb said, "They are those who when they recite an *Āyah* that mentions mercy, they ask Allāh for it, and when they recite an *Āyah* that mentions torment, they seek refuge with Allāh from it."[3] This meaning was attributed to

[1] Aṭ-Ṭabari 2:567.
[2] Aṭ-Ṭabari 2:567.
[3] Al-Qurṭubi 2:95.

the Prophet ﷺ, for when he used to recite an *Āyah* of mercy, he invoked Allāh for mercy, and when he recited an *Āyah* of torment, he sought refuge from it with Allāh.[1]

Allāh's statement,

﴿أُوْلَٰئِكَ يُؤْمِنُونَ بِهِۦ﴾

﴿they are the ones who believe therein﴾

explains the *Āyah*,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ﴾

﴿Those to whom We gave the Book. Yatlūnahu Ḥaqqa Tilāwatihi﴾.

These *Ayāt* mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muḥammad!" Allāh said in another *Āyah*,

﴿وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم﴾

﴿And if only they had acted according to the Tawrāh, the Injīl, and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely, have gotten provision from above them and from underneath their feet.﴾ (5:66). The *Āyah*,

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

﴿Say (O Muḥammad ﷺ) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrāh, the Injīl, and what has (now) been sent down to you from your Lord (the Qur'ān)."﴾

means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muḥammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another *Āyah*, Allāh said,

[1] Ibn Mājah 429.

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾

﴾Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad ﷺ) whom they find written with them in the Tawrāh and the Injīl.﴿ (7:157) and,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَـٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

﴾Say (O Muḥammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴿ (17:107-108).

These *Ayāt* indicate that what Allāh promised for Muḥammad ﷺ will certainly occur. Allāh also said,

﴿ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَـٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٥٤﴾﴾

﴾Those to whom We gave the Scripture (i.e. the Tawrāh and the Injīl) before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.﴿ (28:52-54) and,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ﴾

﴾And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is the Seer of (His)

servants﴿ (3:20).

Allāh said,

﴿وَمَن يَكْفُرْ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴾*And whoever disbelieves in it (the Qur'ān), those are they who are the losers*﴿, just as He said in another *Āyah*,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾*But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place*﴿ (11:17).

As recorded in the *Ṣaḥīḥ*, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هٰذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.*»[1]

﴿يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾﴾

﴾*122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations).*﴿

﴾*123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.*﴿

We mentioned a similar *Āyah* at the beginning of this *Sūrah*, and it is mentioned here to emphisize the importance of following the *Ummi* Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his *Ummah*. Allāh warned them against concealing this information, which is among the favors that Allāh granted them. Allāh also commanded them to remember their daily life and their religious affairs and how He blessed

[1] Muslim 1:134.

them. They should not envy their cousins, the Arabs, for what Allāh has given them, the Final Messenger of Allāh being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allāh's peace and blessings be upon him until the Day of Judgment.

﴿۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ
لَا يَنَالُ عَهْدِى ٱلظَّـٰلِمِينَ ﴿١٢٤﴾﴾

﴾124. And (remember) when the Lord of Ibrāhīm (Abraham) tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām (a leader) for mankind (to follow you)." (Ibrāhīm) said, "And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not Ẓālimīn (polytheists and wrongdoers)."﴿

Ibrāhīm Al-Khalīl was an *Imām* for the People

Allāh is informing us of the honor of Ibrāhīm Al-Khalīl, who He made an Imām for the people, and a model to be imitated, because of the way he conducted himself and adhered to *Tawḥīd*. This honor was given to Prophet Ibrāhīm when he adhered to Allāh's decisions and prohibitions. This is why Allāh said,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ﴾

﴾And (remember) when the Lord of Ibrāhīm (i.e., Allāh) tried him with (certain) commands﴿.

This *Āyah* means, O Muḥammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrāhīm, while in reality they do not follow it, while you, O Muḥammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allāh tested Ibrāhīm with.

﴿فَأَتَمَّهُنَّ﴾

﴾which he fulfilled.﴿

indicating that Ibrāhīm implemented all of Allāh's orders. Allāh said in another *Āyah*,

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴾*And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey)*﴿ (53:37)

meaning, he was truthful and he was obedient to Allāh's legislation. Also, Allāh said,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَىٰهُ
وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ
أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴾*Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn (polytheists), (He was) thankful for His (Allāh's) favors. He (Allāh) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muḥammad ﷺ saying): "Follow the religion of Ibrāhīm Ḥanīf (Islāmic Monotheism – to worship none but Allāh) and he was not of the Mushrikīn.*﴿ (16:120-123)

﴿قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
ٱلْمُشْرِكِينَ ﴿١٦١﴾﴾

﴾*Say (O Muḥammad ﷺ): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Ḥanīfan, and Ibrāhīm (to worship none but Allāh, alone) and he was not of Al-Mushrikīn."*﴿ (6:161) and,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ
أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴾*Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfan (Islāmic Monotheism – to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers*﴿ (3:67-68).

Allāh said,

﴿بِكَلِمَٰتٍ﴾

﴾*with Kalimāt (words)*﴿

which means, "Laws, commandments and prohibitions." 'Words' as mentioned here, sometimes refers to what Allāh has willed, such as Allāh's statement about Maryam,

﴾وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ﴿

﴾*And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qānitīn (i.e. obedient to Allāh)*﴿ (66:12).

"Words" also refers to Allāh's Law, such as Allāh's statement,

﴾وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴿

﴾*And the Word of your Lord has been fulfilled in truth and in justice*﴿ (6:115)

meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allāh said,

﴾وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِۦمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ﴿

﴾*And (remember) when the Lord of Ibrāhīm tried him with (certain) Words (commands), which he fulfilled*﴿

meaning, he adhered to them, Allāh said,

﴾إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا﴿

﴾*"Verily, I am going to make you an Imām (a leader) for mankind (to follow you)."*﴿

as a reward for Ibrāhīm's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allāh made Ibrāhīm a role model for the people, and an Imām whose conduct and path are imitated and followed.

What were the Words that Ibrāhīm was tested with?

There is a difference of opinion over the words that Allāh tested Ibrāhīm with. There are several opinions attributed to Ibn 'Abbās. For instance, 'Abdur-Razzāq said that Ibn 'Abbās said, "Allāh tested him with the rituals (of *Ḥajj*)."[1] Abu Isḥāq reported the same.[2] 'Abdur-Razzāq also narrated that Ibn

[1] Aṭ-Ṭabari 3:13.

[2] Ibid.

'Abbās said that,

﴿وَإِذِ ابْتَلَىٰ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ﴾

﴿And (remember) when the Lord of Ibrāhīm (Abraham) (i.e., Allāh) tried him with (certain) commands﴾

means, "Allāh tested him with *Ṭahārah* (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using *Siwāk* and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature."[1] Ibn Abi Ḥātim said, "A similar statement was also reported from Sa'īd bin Al-Musayyib, Mujāhid, Ash-Sha'bi, An-Nakha'ī, Abu Ṣāliḥ, Abu Al-Jald, and so forth."[2]

There is a similar statement that Imām Muslim narrated from 'Ā'ishah who said that Allāh's Messenger ﷺ said,

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ»

«Ten are among the Fiṭrah (instinct, natural constitution): trimming the mustache, growing the beard, using Siwāk, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature, (and I forgot the tenth, I think it was) *rinsing the mouth (in ablution).»*[3]

The Two *Ṣaḥīḥs* recorded Abu Hurayrah saying that the Prophet ﷺ said,

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالِاسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ»

«Five are among the acts of Fiṭrah: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.» This is the wording with

[1] 'Abdur-Razzāq 1:57.
[2] Ibn Abi Ḥātim 1:359.
[3] Muslim 1:223.

Muslim.[1]

Muḥammad bin Isḥāq reportd that Ibn 'Abbās said, "The words that Allāh tested Ibrāhīm with, and that he implemented were: abandoning his (disbelieving) people when Allāh commanded him to do so, disputing with Nimrod (king of Babylon) about Allāh, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allāh commanded him to do so, patience with the monetary and material demands of hosting guests by Allāh's command, and Allāh's order for him to slaughter his son. When Allāh tested Ibrāhīm with these words, and he was ready for the major test, Allāh said to him,

﴿أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

﴿*"Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists."*﴾ (2:131)

although this meant defying and being apart from the people."[2]

The Unjust do not qualify for Allāh's Promise

Allāh said that Ibrāhīm said,

﴿وَمِن ذُرِّيَّتِي﴾

﴿*And of my offspring (to make leaders)*﴾ and Allāh replied,

﴿لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

﴿*My covenant (prophethood) includes not Ẓālimīn (polytheists and wrongdoers)*﴾.

When Allāh made Ibrāhīm an Imām (Leader for the faithful), he asked Allāh that Imāms thereafter be chosen from his offspring. Allāh accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allāh's promise. Thus, they will neither become Imāms nor be imitated (for they will not be righteous). The proof that Ibrāhīm's supplication to Allāh was accepted is that Allāh said in *Sūrat Al-'Ankabūt* (29:27),

[1] *Fatḥ Al-Bāri* 10:347 and Muslim 1:222.

[2] Ibn Abi Ḥātim 1:360.

﴿وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ﴾

﴾And We ordained among his offspring prophethood and the Book﴿.

Hence, every Prophet whom Allāh sent after Ibrāhīm were from among his offspring, and every Book that Allāh revealed was to them. As for Allāh's statement,

﴿قَالَ لَا يَنَالُ عَهْدِى ٱلظَّـٰلِمِينَ﴾

﴾(Allāh) said, "My covenant (prophethood) includes not Ẓālimīn (polytheists and wrongdoers)."﴿

Allāh mentioned that there are unjust people among the offspring of Ibrāhīm, and they will not benefit from Allāh's promise, nor would they be entrusted with anything, even though they are among the children of Allāh's *Khalīl* (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrāhīm, and these it is who will benefit from Ibrāhīm's supplication. Ibn Jarīr said that this *Āyah* indicated that the unjust shall not be Imāms for the people. Moreover, the *Āyah* informed Ibrāhīm that there will be unjust people among his offspring. Also, Ibn Khuwayz Mindād Al-Māliki said, "The unjust person does not qualify to be a Khalīfah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of *Ḥadīths*)."

﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (or the stone on which Ibrāhīm as a place﴿

The Virtue of Allāh's House

Al-'Awfi reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ﴾

﴾And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind﴿

"They do not remain in the House, they only visit it and return

to their homes, and then visit it again." Also, Abu Ja'far Ar-Rāzi narrated from Ar-Rabī' bin Anas from Abu Al-'Āliyah who said that,

﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا﴾

﴾And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety﴿

means, "Safe from enemies and armed conflict. During the time of *Jahiliyyah*, the people were often victims of raids and kidnapping, while the people in the area surrounding it (*Al-Masjid Al-Ḥarām*) were safe and not subject to kidnapping."[1] Also, Mujāhid, 'Aṭā', As-Suddi, Qatādah and Ar-Rabī' bin Anas were reported to have said that the *Āyah* (2:125) means, "Whoever enters it shall be safe."[2]

This *Āyah* indicates that Allāh honored the Sacred House, which Allāh made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allāh accepted the supplication of His *Khalīl*, Ibrāhīm, when he asked Allāh to make the hearts of people eager to visit the House. Ibrāhīm said (14:40),

﴿رَبَّنَا وَتَقَبَّلْ دُعَآءِ﴾

﴾Our Lord! And accept my invocation﴿.

Allāh described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, *Khalīl Ar-Raḥmān*, just as Allāh said,

﴿وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا﴾

﴾And (remember) when We showed Ibrāhīm the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me..."﴿ (22:26) and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ۝ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

[1] Aṭ-Ṭabari 3:29.

[2] Ibn Abi Ḥātim 1:370.

﴾Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn). In it are manifest signs (for example), the Maqām (place) of Ibrāhīm; whosoever enters it, he attains security﴿ (3:96-97).

The last honorable *Āyah* emphasized the honor of Ibrāhīm's *Maqām*, and the instruction to pray next to it,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴿.

The *Maqām* of Ibrāhīm

Sufyān Ath-Thawri reported that Sa'īd bin Jubayr commented on the *Āyah*,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴿

"The stone (*Maqām*) is the standing place of Ibrāhīm, Allāh's Prophet, and a mercy from Allāh. Ibrāhīm stood on the stone, while Ismā'īl was handing him the stones (constructing the *Ka'bah*)."[1] As-Suddi said, "The *Maqām* of Ibrāhīm is a stone which Ismā'īl's wife put under Ibrāhīm's feet when washing his head."[2] Al-Qurṭubi mentioned this, but he considered it unauthentic, although others gave it prefrence, Ar-Rāzi reported it in his *Tafsīr* from Al-Ḥasan Al-Baṣri, Qatādah, and Ar-Rabī' bin Anas.[3]

Ibn Abi Ḥātim reported that Jābir, describing the *Ḥajj* (pilgrimage) of the Prophet ﷺ said, "When the Prophet ﷺ performed *Ṭawāf*, 'Umar asked him, 'Is this the *Maqām* of our father?' He said, 'Yes.' 'Umar said, 'Should we take it a place of prayer?' So Allāh revealed,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

[1] Ibn Abi Ḥātim 1:371.
[2] At-Ṭabari 3:35.
[3] Ar-Rāzi 4:45.

﴾And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer."﴿[1]

Al-Bukhāri said, "Chapter: Allāh's statement,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer﴿

meaning, they return to it repeatedly." He then narrated that Anas bin Mālik said that 'Umar bin Al-Khaṭṭāb said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, 'O Messenger of Allāh! I wish you take the *Maqām* of Ibrāhīm a place for prayer.' The *Āyah*,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾And take you (people) the Maqām (place) of Ibrāhīm (Abraham)﴿

was revealed. I also said, 'O Messenger of Allāh! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear *Ḥijāb*. Allāh sent down the *Āyah* that required the *Ḥijāb*. And when I knew that the Prophet ﷺ was angry with some of his wives, I came to them and said, 'Either you stop what you are doing, or Allāh will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, 'O 'Umar! Does the Messenger of Allāh not know how to advise his wives, so that you have to do the job instead of him?' Allāh then revealed,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَـٰتٍ﴾

﴾It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allāh)﴿." (66:5)

Also, Ibn Jarīr narrated that Jābir said, "After the Messenger of Allāh kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to *Maqām* of Ibrāhīm, with it between him and the House, and prayed two *Rak'ahs*."[2] This is part of the long

[1] Ibn Abi Ḥātim 1:370.

[2] Aṭ-Ṭabari 3:36.

Ḥadīth that Muslim recorded in *Ṣaḥīḥ*.[1] Al-Bukhāri recorded that 'Amr bin Dīnār said that he heard Ibn 'Umar say, "The Messenger of Allāh ﷺ performed *Ṭawāf* around the House seven times and then prayed two *Rak'ahs* behind the *Maqām*."[2]

All these texts indicate that the *Maqām* is the stone that Ibrāhīm was standing on while building the House. As the House's walls became higher, Ismā'īl brought his father a stone, so that he could stand on it, while Ismā'īl handed him the stones. Ibrāhīm would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrāhīm kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrāhīm and Ismā'īl and how they built the House, as narrated from Ibn 'Abbās and collected by Al-Bukhāri. Ibrāhīm's footprints were still visible in the stone, and the Arabs knew this fact during the time of *Jahiliyyah*. This is why Abu Ṭālib said in his poem known as '*Al-Lamiyyah*', "And Ibrāhīm's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrāhīm's footprints on the stone, as Anas bin Mālik said, "I saw the *Maqām* with the print of Ibrāhīm's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the *Maqām* was placed close to the *Ka'bah*'s wall. In the present time, the *Maqām* is placed next to *Al-Ḥijr* on the right side of those entering through the door.

When Ibrāhīm finished building the House, he placed the stone next to the wall of *Al-Ka'bah*. Or, when the House was finished being built, Ibrāhīm just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the *Ṭawāf* (circumambulating). It is understandable that the *Maqām* of Ibrāhīm would stand where the building of the House ended. The Leader of the faithful 'Umar bin Al-Khaṭṭāb, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away

[1] Muslim 2:920.

[2] *Fatḥ Al-Bāri* 3:586.

from the *Ka'bah*'s wall during his reign. 'Umar is one of the two men, whom the Messenger of Allāh ﷺ described when he said,

«اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ»

«Imitate the two men who will come after me: Abu Bakr and 'Umar.»[1]

'Umar was also the person whom the Qur'ān agreed with regarding praying next to *Maqām* of Ibrāhīm. This is why none among the Companions rejected it when he moved it.

'Abdur-Razzāq reported from Ibn Jurayj from 'Aṭā', " Umar bin Al-Khaṭṭāb moved the *Maqām* back." Also, 'Abdur-Razzāq narrated that Mujāhid said that 'Umar was the first person who moved the *Maqam* back to where it is now standing." Al-Ḥāfiẓ Abu Bakr, Aḥmad bin 'Ali bin Al-Ḥusayn Al-Bayhaqi recorded 'Ā'ishah saying, "During the time of the Messenger of Allāh and Abu Bakr, the *Maqām* was right next to the House. 'Umar moved the *Maqām* during his reign." This *Ḥadīth* has an authentic chain of narration.

﴿وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ
إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ
وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً
مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾

﴾125. And We commanded Ibrāhīm (Abraham) and Ismā'īl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves (there, in prayer).﴿

﴾126. And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴿

[1] *Tuhfat Al-Aḥwadhi* :569.

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا
مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن
مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا
وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ
قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ
وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ
ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا
وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا
مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

﴾127. And (remember) when Ibrāhīm and (his son) Ismā'īl were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."﴿

﴾128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.﴿

The Command to purify the House

Al-Ḥasan Al-Baṣri said that,

﴿وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ﴾

﴾And We gave Our 'Ahd (command) to Ibrāhīm and Ismā'īl﴿

means, "Allāh ordered them to purify it from all filth and impurities, of which none should ever touch it."[1] Also, Ibn Jurayj said, "I said to 'Aṭā', 'What is Allāh's *'Ahd*?' He said, 'His command.'" Also, Sa'īd bin Jubayr said that Ibn 'Abbās commented on the *Āyah*,

﴿أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ﴾

﴾that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (I'tikāf)﴿

[1] Ibn Abi Ḥātim 1:373.

"Purify it from the idols." Further, Mujāhid and Saʿīd bin Jubayr said that,

﴿طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ﴾

﴿purify My House for those who are circumambulating it﴾

means, "From the idols, sexual activity, false witness and sins of all kinds."

Allāh said,

﴿لِلطَّآئِفِينَ﴾

﴿for those who are performing Ṭawaf (circumambulating) it﴾.

The *Ṭawāf* around the House is a well-established ritual, Saʿīd bin Jubayr said that,

﴿لِلطَّآئِفِينَ﴾

﴿for those who are circumambulating it﴾

means, strangers (he means who do not live in Makkah), while;

﴿وَٱلْعَـٰكِفِينَ﴾

﴿or staying (I'tikāf)﴾

is about those who live in the area of the Sacred House.[1] Also, Qatādah and Ar-Rabī' bin Anas said that *I'tikāf* is in reference to those who live in the area of the House, just as Saʿīd bin Jubayr stated.[2] Allāh said,

﴿وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

﴿or bowing or prostrating themselves (there, in prayer)﴾

Ibn 'Abbās said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves.[3] Also, 'Aṭā' and Qatādah offered the same *Tafsīr*.[4]

Purifying all *Masjids* is required according to this *Āyah* and according to Allāh's statement,

﴿فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِٱلْغُدُوِّ وَٱلْأَصَالِ ۝٣٦﴾

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[1] Ibn Abi Ḥātim 1:375.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:376.

[4] Ibid.

﴾In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhān, Iqāmah, Ṣalāh, invocations, recitation of the Qur'ān). Therein glorify Him (Allāh) in the mornings and in the (late) afternoons﴿ (24:36).

There are many *Ḥadīths* that give a general order for purifying the *Masjids* and keeping filth and impurities away from them. This is why the Prophet ﷺ said,

«إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

«The Masjids are established for the purpose that they were built for (i.e. worshipping Allāh alone).»[1]

I have collected a book on this subject, and all praise is due to Allāh.

Makkah is a Sacred Area

Allāh said,

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴾And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day."﴿

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ صَيْدُهَا وَلَا يُقْطَعُ عِضَاهُهَا»

«Ibrāhīm made Allāh's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madīnah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.»[2] An-Nasā'ī[3] and Muslim[4] also recorded this *Ḥadīth*.

[1] Muslim 1:397.

[2] Aṭ-Ṭabari 3:47.

[3] An-Nasā'ī in *Al-Kubrā* 2:487.

[4] Muslim 2:992.

There are several other *Ḥadīths* that indicate that Allāh made Makkah a sacred area before He created the heavens and earth. The Two *Ṣaḥīḥs* recorded 'Abdullāh bin 'Abbās saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا» فَقَالَ الْعَبَّاسُ: «يَا رَسُولَ اللهِ: إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ فَقَالَ: «إِلَّا الْإِذْخِرَ»

«*Allāh has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allāh made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allāh made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.*» Al-'Abbās said, 'O Messenger of Allāh! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, «*Except lemon-grass.*»[1]

This is the wording of Muslim. The Two *Ṣaḥīḥs* also recorded Abu Hurayrah narrating a similar *Ḥadīth*, while Al-Bukhāri recorded a similar *Ḥadīth* from Ṣafiyyah bint Shaybah who narrated it from the Prophet ﷺ.[2]

Abu Shurayḥ Al-'Adawi said that he said to 'Amr bin Sa'īd while he was sending armies to Makkah, "O Commander! Let me narrate a *Ḥadīth* that the Messenger of Allāh ﷺ said the day that followed the victory of Makkah. My ears heard the *Ḥadīth*, my heart comprehended it, and my eyes saw the Prophet ﷺ when he said it. He thanked Allāh and praised him and then said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِىءٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ ,

[1] *Fatḥ Al-Bāri* 4:56, and Muslim 2:986.

[2] *Fatḥ Al-Bāri* 3:253.

أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

«*Allāh, not the people, made Makkah a sanctuary, so any person who has belief in Allāh and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).*»

Abu Shurayḥ was asked, 'What did 'Amr reply?' He said, ('Amr said) 'O Abu Shurayḥ! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This *Ḥadīth* was collected by Al-Bukhāri and Muslim.[1]

After this, there is no contradiction between the *Ḥadīths* that stated that Allāh made Makkah a sanctuary when He created the heavens and earth and the *Ḥadīths* that Ibrāhīm made it a sanctuary, since Ibrāhīm conveyed Allāh's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allāh ﷺ was written as the Final Prophet when Ādam was still clay. Yet, Ibrāhīm said,

﴿رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ﴾

﴾*Our Lord! Send amongst them a Messenger of their own*﴿ (2:129).

Allāh accepted Ibrāhīm's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the *Ḥadīth* about what the Messenger of Allāh ﷺ said when he was asked, "O Messenger of Allāh! Tell us about how your prophethood started." He ﷺ said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَىٰ عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ

[1] *Fatḥ Al-Bāri* 4:50, and Muslim 2:987.

مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

«*I am the supplication of my father Ibrāhīm, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Shām (Syria).*»[1]

In this *Ḥadīth*, the Companions asked the Messenger ﷺ about the beginning of his prophethood. We will explain this matter later, if Allāh wills.

Ibrāhīm invokes Allāh to make Makkah an Area of Safety and Sustenance

Allāh said that Ibrāhīm said,

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا﴾

﴿*My Lord, make this city (Makkah) a place of security*﴾ (2:126)

from terror, so that its people do not suffer from fear. Allāh accepted Ibrāhīm's supplication. Allāh said,

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴿*Whosoever enters it, he attains security*﴾ (3:97) and,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ﴾

﴿*Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?*﴾ (29:67).

We have already mentioned the *Ḥadīths* that prohibit fighting in the Sacred Area. Muslim recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَحِلُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ»

«*No one is allowed to carry weapons in Makkah.*»[2] Allāh mentioned that Ibrāhīm said,

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا﴾

[1] Aḥmad 5:262.

[2] Muslim 2:989.

﴾*My Lord, make this city (Makkah) a place of security*﴿

meaning, make this a safe city. This occurred before the *Ka'bah* was built. Allāh said in *Sūrat Ibrāhīm*,

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا﴾

﴾*And (remember) when Ibrāhīm said, "My Lord! Make this city (Makkah) one of peace and security..."*﴿ (14:35)

as here, Ibrāhīm supplicated a second time after the House was built and its people lived around it, after Isḥāq who was thirteen years Ismā'īl's junior was born. This is why at the end of his supplication, Ibrāhīm said here,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ﴾

﴾*All the praises and thanks be to Allāh, Who has given me in old age Ismā'īl (Ishmael) and Isḥāq (Isaac). Verily, my Lord is indeed the Hearer of invocations*﴿ (14:39).

Allāh said next,

﴿وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ﴾

﴾*"...and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"*﴿

Ibn Jarīr said that Ubayy bin Ka'b commented on,

﴿قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ وَبِئْسَ ٱلْمَصِيرُ﴾

﴾*He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"*﴿

"These are Allāh's Words (meaning not Ibrāhīm's)"[1] This is also the *Tafsīr* of Mujāhid and 'Ikrimah.[2] Furthermore, Ibn Abi Ḥātim narrated that Ibn 'Abbās commented on Allāh's statement,

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[1] Aṭ-Ṭabari 3:53.

[2] Aṭ-Ṭabari 3:54.

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴾My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.﴿

"Ibrāhīm asked Allāh to grant sustenance for the believers only. However, Allāh revealed, 'I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for? I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination."[1] Ibn 'Abbās then recited,

﴿كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾﴾

﴾On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden﴿ (17:20).

This was recorded by Ibn Marduwyah, who also recorded similar statements from 'Ikrimah and Mujāhid. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

﴾Verily, those who invent a lie against Allāh will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴿ (10:69-70),

﴿وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴾And whoever disbelieves, let not his disbelief grieve you (O Muḥammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴿ (31:23-24) and,

[1] Ibn Abi Ḥātim 1:377.

﴿وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾

﴾*And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqīn (the pious).*﴿ (43:33-35).

Allāh said next,

﴿ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

﴾*Then I shall compel him to the torment of the Fire, and worst indeed is that destination!*﴿

meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination." This *Āyah* indicates that Allāh gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This *Āyah* is similar to Allāh's statement,

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾﴾

﴾*And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all)*﴿ (22:48).

Also, the Two *Ṣaḥīḥs* recorded,

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*No one is more patient than Allāh when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.*»[1]

The *Ṣaḥīḥ* also recorded,

[1] *Fatḥ Al-Bāri* 13:372, and Muslim 4:2160.

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«Allāh gives respite to the unjust person, until when He seizes him; He never lets go of him.»[1]

He then recited Allāh's statement,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝١٠٢﴾

﴾Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe﴿. (11:102)

Building the *Ka'bah* and asking Allāh to accept This Deed

Allāh said,

﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۝١٢٧ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ۝١٢٨﴾

﴾And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."﴿

Allāh said, "O Muḥammad! Remind your people when Ibrāhīm and Ismā'īl built the House and raised its foundations while saying,

﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾

﴾Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."﴿

Al-Qurṭubi mentioned that Ubayy and Ibn Mas'ūd used to recite the *Āyah* this way,

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[1] *Fatḥ Al-Bāri* 8:205.

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ وَيَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

❴*And (remember) when Ibrāhīm and (his son) Ismā'īl were raising the foundations of the House (the Ka'bah at Makkah), Saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."*❵[1]

What further testifies to this statement (which adds 'saying' to the *Āyah*) by Ubayy and Ibn Mas'ūd, is what came afterwards,

﴿رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ﴾

❴*Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You*❵.

The Prophets Ibrāhīm and Ismā'īl were performing a good deed, yet they asked Allāh to accept this good deed from them. Ibn Abi Ḥātim narrated that Wuhayb bin Al-Ward recited,

﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ﴾

❴*And (remember) when Ibrāhīm and (his son) Ismā'īl were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us"*❵

and cried and said, "O *Khalīl* of *Ar-Raḥmān*! You raise the foundations of the House of *Ar-Raḥmān* (Allāh), yet you are afraid that He will not accept it from you?"[2] This is the behavior of the sincere believers, whom Allāh described in His statement,

﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟﴾

❴*And those who give that which they give*❵ (23:60)

meaning, they give away voluntary charity, and perform the acts of worship yet,

﴿وَّقُلُوبُهُمْ وَجِلَةٌ﴾

❴*with their hearts full of fear*❵ (23:60)

[1] Al-Qurṭubi 2:126.

[2] Ibn Abi Ḥātim 1:384.

afraid that these good deeds might not be accepted of them. There is an authentic *Hadīth* narrated by 'Ā'ishah on this subject, which we will mention later, Allāh willing.

Al-Bukhāri recorded that Ibn 'Abbās said, "Prophet Ibrāhīm took Ismā'īl and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the *Masjid*. During that time, Ismā'īl's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrāhīm left them there with a bag containing some dates and a water-skin containing water. Ibrāhīm then started to leave, and Ismā'īl's mother followed him and said, 'O Ibrāhīm! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrāhīm did not reply. She asked, 'Has Allāh commanded you to do this?' He said, 'Yes.' She said, 'I am satisfied that Allāh will never abandon us.' Ibrāhīm left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated,

﴿رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ﴾

﴾*O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah)*﴿ until,

﴿يَشْكُرُونَ﴾

﴾*Give thanks*﴿ (14:37).

Ismā'īl's mother then returned to her place, started drinking water from the water-skin and nursing Ismā'īl. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountian to where she was, Aṣ-Ṣafā, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn 'Abbās said that the Messenger

of Allāh ﷺ said, "This is why the people make the trip between Aṣ-Ṣafā and Al-Marwah (during *Ḥajj* and *Umrah*)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief?' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Ismā'īl's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn 'Abbās said that the Prophet ﷺ then said, "May Allāh grant His mercy to the mother of Ismā'īl, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Ismā'īl's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allāh built here by this boy and his father. Allāh does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kadā', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismā'īl's mother, next to the water, and said, 'O Mother of Ismā'īl! Will you allow us to be with you (or dwell with you)?' She said, 'Yes. But you will have no exclusive right to the water here.' They said, 'We agree.'" Ibn 'Abbās said that the Prophet ﷺ said, "At that time, Ismā'īl's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismā'īl learned Arabic from them, and they liked the way he was raised. Ismā'īl's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismā'īl, so he asked his wife about him. She said, 'He has

gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Ismā'īl came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Ismā'īl said, 'Did he ask you to do anything?' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Ismā'īl said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman.

Again Ibrāhīm thought of visiting his dependents whom he had left (at Makkah). Ibrāhīm came to Ismā'īl's house, but did not find Ismā'īl and asked his wife, 'Where is Ismā'īl?' Ismā'īl's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allāh. Ibrāhīm asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Bless their meat and their drink.'" The Prophet (Muḥammad ﷺ) said, "They did not have crops then, otherwise Ibrāhīm would have invoked Allāh to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrāhīm said, 'When Ismā'īl comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Ismā'īl came back, he asked, 'Has anyone visited us.' She said, 'Yes. A good looking old man,' and she praised Ibrāhīm, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message?' She said, 'Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.' Ismā'īl said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrāhīm then came back visiting and found Ismā'īl behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrāhīm, he stood up and they greeted each other, just as

the father and son greet each other. Ibrāhīm said, 'O Ismā'īl, Your Lord has ordered me to do something.' He said, 'Obey your Lord.' He asked Ismā'īl, 'Will you help me?' He said, 'Yes, I will help you.' Ibrāhīm said, 'Allāh has commanded me to build a house for Him there,' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the *Ka'bah*), while Ismā'īl continued handing him the stones. Both of them were saying, 'O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127).'"[1] Hence, they were building the House, part by part, going around it and saying,

﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾

﴾Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.﴿

The Story of rebuilding the House by Quraysh before the Messenger of Allāh ﷺ was sent as Prophet

In his *Sīrah*, Muḥammad bin Isḥāq bin Yasār said, "When the Messenger of Allāh ﷺ reached thirty-five years of age, the Quraysh gathered to rebuild the *Ka'bah*, this included covering it with a roof. However, they were weary of demolishing it. During that time, the *Ka'bah* was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the *Ka'bah*'s treasure beforehand, which used to be in a well in the middle of the *Ka'bah*. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayḥ bin 'Amr, from the tribe of Khuzā'ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the *Ka'bah*'s ceiling; a Coptic carpenter in Makkah prepared what they needed for the job.

When they decided to begin the demolition process to rebuild

[1] *Fatḥ Al-Bāri* 6:456.

the House, Abu Wahb bin 'Amr bin 'Ā'idh bin 'Abd bin 'Imrān bin Makhzūm took a stone from the *Ka'bah*; the stone slipped from his hand and went back to where it had been. He said, 'O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'" Ibn Isḥāq commented here that the people also attribute these words to Al-Walīd bin Al-Mughirah bin 'Abdullāh bin 'Amr bin Makhzūm.[1]

Ibn Isḥāq continued, "The Quraysh began to organize their efforts to rebuild the *Ka'bah*, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the *Ka'bah*. Al-Walīd bin Al-Mughīrah said, 'I will start to bring it down.' He held an ax and stood by the *Ka'bah* and said, 'O Allāh! No harm is meant. O Allāh! We only seek to do a good service.' He then started to chop the House's stones. The people waited that night and said, 'We will wait and see. If something strikes him, we will not bring it down and instead rebuid it the way it was. If nothing happens to him, then Allāh will have agreed to what we are doing.' The next morning, Al-Walīd went to work on the *Ka'bah*, and the people started bringing the *Ka'bah* down with him. When they reached the foundations that Ibrāhīm built, they uncovered green stones that were above each other, just like a pile of spears." Ibn Isḥāq then said that some people told him, "A man from Quraysh, who was helping rebuild the *Ka'bah*, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones."[2]

The Dispute regarding Who should place the Black Stone in Its Place

Ibn Isḥāq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the *Ka'bah* reached the point where the Black Stone was to be placed in

[1] Ibn Hishām 1:204.

[2] Ibn Hishām 1:207.

its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu 'Abd Ad-Dār and Banu 'Adi bin Ka'b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Amr bin Makhzūm, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muḥammad ﷺ - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is *Al-Amīn* (the Honest one). We all accept him; This is Muḥammad.' When the Prophet ﷺ reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet ﷺ carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allāh '*Al-Amīn*' even before the revelation came to him."

Ibn Az-Zubayr rebuilds *Al-Ka'bah* the way the Prophet ﷺ wished

Ibn Isḥāq said, "During the time of the Prophet ﷺ, the *Ka'bah* was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Ḥajjāj bin Yūsuf was the first person to cover it with silk."[1] The *Ka'bah* remained the same way the Quraysh rebuilt it, until it was burned during the reign of 'Abdullāh bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazīd bin Mu'āwiyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the *Ka'bah* down and built it upon the foundations of Ibrāhīm, including the *Ḥijr*

[1] Ibn Hishām 1:211.

in it. He also made an eastern door and a western door in the *Ka'bah* and placed them on ground level. He had heard his aunt 'Ā'ishah, the Mother of the believers, narrate that the Messenger of Allāh ﷺ had wished that. The *Ka'bah* remained like this throughout his reign, until Al-Ḥajjāj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of 'Abdul-Mālik bin Marwān.

Muslim recorded that 'Aṭā' said, "The House was burnt during the reign of Yazīd bin Mu'āwiyah, when the people of Ash-Shām raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for *Ḥajj*, for he wanted to incite them against the people of Ash-Shām. He said to them, 'O people! Advise me regarding the *Ka'bah*, should we bring it down and rebuild it, or just repair the damage it sustained?' Ibn 'Abbās said, 'I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet ﷺ was sent.' Ibn Az-Zubayr said, 'If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allāh's House? I will invoke my Lord for three days and will then implement what I decide.' When the three days had passed, he decided to bring the *Ka'bah* down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, 'I heard 'Ā'ishah say that the Messenger of Allāh ﷺ said,

«لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي عَلَىٰ بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، وَلَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ»

«If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits

from Al-Ḥijr and would have made a door for it that people could enter from, and another door that they could exit from.»

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the *Ḥijr*, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Ḥajjaj wrote to 'Abdul-Mālik bin Marwān asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. 'Abdul-Mālik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As, for the *Ka'bah*'s height, leave it as it is. As for what he added from the *Ḥijr*, bring it down, and build the House as it was before and close the door.' Therefore, Al-Ḥajjaj brought down the House and rebuilt it as it was."[1] In his *Sunan*, An-Nasā'i collected the *Ḥadīth* of the Prophet ﷺ narrated from 'Ā'ishah, not the whole story, [2]

The correct *Sunnah* conformed to Ibn Az-Zubayr's actions, because this was what the Prophet ﷺ wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This Sunnah was not clear to 'Abdul-Mālik bin Marwān. Hence, when 'Abdul-Mālik realized that 'Ā'ishah had narrated the *Ḥadīth* of the Messenger of Allāh ﷺ on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that 'Ubadydullah bin 'Ubayd said that Al-Ḥārith bin 'Abdullāh came to 'Abdul-Mālik bin Marwān during his reign. 'Abdul-Mālik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from 'Ā'ishah what he said he heard from her.' Al-Ḥārith said, 'Yes he did. I heard the *Ḥadīth* from her.' 'Abdul-Mālik said, 'You heard her say what?' He said, 'She said that the Messenger of Allāh ﷺ said,

«إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ وَلَوْلَا حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمِّي لِأُرِيَكِ مَا تَرَكُوهُ مِنْهُ»

[1] Muslim 2:970.

[2] An-Nasā'ī 5:218.

«*Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.*» He showed her around seven cubits.'

One of the narrators of the *Ḥadīth*, Al-Walīd bin 'Aṭā', added that the Prophet ﷺ said,

«وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ: شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدرِينَ لِمَ كَانَ قَومُكِ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لَا. قَالَ: «تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدَعُونَهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ»

«*I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?*» She said, 'No.' He said, «*To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down*»

'Abdul-Mālik then said, 'You heard 'Ā'ishah say this *Ḥadīth*?' He said, 'Yes.' 'Abdul-Mālik said, 'I wish I left it as it was.'"[1]

An Ethiopian will destroy the *Ka'bah* just before the Last Hour

The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ»

«*The Ka'bah will be destroyed by Dhus-Sawīqatayn (literally, a person with two lean legs) from Ethiopia.*»[2]

Also, Ibn 'Abbās said that the Prophet ﷺ said,

«كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا»

«*As if I see him now: a black person with thin legs plucking the stones of the Ka'bah one after another.*» Al-Bukhāri

[1] Muslim 2:971.

[2] *Fatḥ Al-Bāri* 3:538, and Muslim 4:2232.

recorded this *Ḥadīth*.[1]

Imām Aḥmad bin Ḥanbal recorded in his *Musnad* that 'Abdullāh bin 'Amr bin Al-'Āṣ said that he heard the Messenger of Allāh ﷺ say,

«يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ وَيَسْلُبُهَا حِلْيَتَهَا وَيُجَرِّدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي أَنْظُرُ إِلَيْهِ أُصَيْلِعَ وَ أُفَيْدِعَ يَضْرِبُ عَلَيْهَا بِمِسْحَاتِهِ وَمِعْوَلِهِ»

«*Dhus-Sawīqatayn from Ethiopia will destroy the Ka'bah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Ka'bah with his ax.*»[2]

This will occur after the appearance of Gog and Magog people. Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ»

«*There will be Ḥajj and 'Umrah to the House after the appearance of Gog and Magog people.*»[3]

Al-Khalīl's Supplication

Allāh said that Ibrāhīm and Ismā'īl supplicated to Him,

﴿رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾

«*Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.*»

Ibn Jarīr said, "They meant by their supplication, 'Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.'"[4] Also, 'Ikrimah commented on the *Āyah*,

﴿رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ﴾

﴾*Our Lord! And make us submissive unto You*﴿

[1] *Fatḥ Al-Bāri* 3:538.

[2] Aḥmad 2:220.

[3] *Fatḥ Al-Bāri* 3:531.

[4] Aṭ-Ṭabari 3:73.

"Allāh said, 'I shall do that.'"

﴿وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ﴾

﴾And of our offspring a nation submissive unto You﴿

Allāh said, 'I shall do that.'"

This supplication by Ibrāhīm and Ismā'īl is similar to what Allāh informed us of about His believing servants,

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

﴾And those who say: 'Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqīn﴿ (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allāh alone without partners is a sign of complete love of Allāh. This is why when Allāh said to Ibrāhīm,

﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴾Verily, I am going to make you an Imām (a leader) for mankind (to follow you)﴿ Ibrāhīm said,

﴿وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

﴾"And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not the Ẓālimīn (polytheists and wrongdoers)"﴿ which is explained by,

﴿وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ﴾

﴾And keep me and my sons away from worshipping idols﴿

Muslim narrated in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

«When the son of Ādam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allāh) for him.»[1]

[1] Muslim 3:1255.

The Meaning of *Manāsik*

Sa'īd bin Manṣūr said that 'Attāb bin Bashīr informed us from Khaṣīf, from Mujāhid who said, "The Prophet Ibrāhīm supplicated,

﴿وَأَرِنَا مَنَاسِكَنَا﴾

﴾and show us our Manāsik﴿

Jibrīl then came down, took him to the House and said, 'Raise its foundations.' Ibrāhīm raised the House's foundations and completed the building. Jibrīl held Ibrāhīm's hand, led him to Aṣ-Ṣafā and said, 'This is among the rituals of Allāh.' He then took him to Al-Marwah and said, 'And this is among the rituals of Allāh.' He then took him to Minā until when they reached the 'Aqabah, they found Iblīs standing next to a tree. Jibrīl said, 'Say *Takbīr* (Allāh is the Great) and throw (pebbles) at him.' Ibrāhīm said the *Takbīr* and threw (pebbles at) Iblīs. Iblīs moved to the middle *Jamrah*, and when Jibrīl and Ibrāhīm passed by him, Jibrīl said to Ibrāhīm, 'Say *Takbīr* and throw at him.' Ibrāhīm threw at him and said *Takbīr*. The devious Iblīs sought to add some evil acts to the rituals of *Ḥajj*, but he was unable to succeed. Jibrīl took Ibrāhīm's hand and led him to Al-Mash'ar Al-Ḥarām and 'Arafāt and said to him, 'Have you *'Arafta* (known, learned) what I showed you?' thrice. Ibrāhīm said, 'Yes I did.'"[1] Similar statements were reported from Abu Mijlaz and Qatādah.[2]

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ الْكِتَٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾﴾

﴾129. "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'ān), and purify them. Verily, You are the Mighty, the Wise."﴿

Ibrāhīm's Supplication that Allāh sends the Prophet ﷺ

Allāh mentioned Ibrāhīm's supplication for the benefit of the people of the Sacred Area (to grant them security and

[1] Sa'īd Bin Manṣūr 2:615.

[2] Ibn Abi Ḥātim 1:387.

provision), and it was perfected by invoking Allāh to send a Messenger from his offspring. This accepted supplication, from Ibrāhīm, conformed with Allāh's appointed destiny that Muḥammad ﷺ be sent as a Messenger among the *Ummiyyīn* and to all non-Arabs, among the *Jinns* and mankind.

Hence, Ibrāhīm was the first person to mention the Prophet ﷺ to the people. Ever since, Muḥammad ﷺ was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muḥammad ﷺ by name. Jesus addressed the Children of Israel saying,

﴿إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُ﴾

﴾*I am the Messenger of Allāh unto you, confirming what is before me in the Tawrāh, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad*﴿ (61:6)

This is why the Prophet ﷺ said ,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ»

«*The supplication of my father Ibrāhīm and the glad tidings brought forth by Jesus the son of Mary.*»[1]

The Prophet ﷺ said,

«وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

«*My mother saw a light that went out of her and radiated the palaces of Ash-Shām.*»[2]

It was said that the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them. The light mentioned in the *Ḥadīth* appeared in Ash-Shām (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Shām area. This is why by the end of time, Ash-Shām will be a refuge for Islām and its people. Also, Jesus the son of Mary will descend in Ash-Shām, next to the eastern white minaret in Damascus. The Two *Ṣaḥīḥs* stated,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ

[1] *Aṣ-Ṣaḥīḥah* nos.1546 and 1925.

[2] Aḥmad 5:262.

حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِكَ» وفي صحيح البخاري «وَهُمْ بِالشَّامِ»

«*There will always be a group of my Ummah who will be on the truth, undeterred by those who fail or oppose them, until the command of Allāh comes while they are on this.*»

Al-Bukhāri added in his *Ṣaḥīḥ*, «*And they will reside in Ash-Shām.*»[1]

The Meaning of *Al-Kitāb wal-Ḥikmah*

Allāh said,

﴿وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ﴾

﴾*and instruct them in the Book*﴿ meaning, Al-Qur'ān,

﴿وَٱلْحِكْمَةَ﴾

﴾*and Al-Ḥikmah*﴿ meaning, the Sunnah, as Al-Ḥasan, Qatādah, Muqātil bin Hayyan and Abu Mālik asserted.[2] It was also said that *'Al-Ḥikmah'*, means 'comprehension in the religion', and both meanings are correct. 'Ali bin Abi Ṭalḥah said, that Ibn 'Abbās said that,

﴿وَيُزَكِّيهِمْ﴾

﴾*and purify them*﴿ means, "With the obedience of Allāh."[3]

﴿إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*Verily, You are the Mighty, the Wise*﴿.

This *Āyah* stated that Allāh is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَـٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ۝١٣٠ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَـٰلَمِينَ ۝١٣١ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَـٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ۝١٣٢﴾

﴾*130. And who turns away from the religion of Ibrāhīm (i.e.*

[1] *Fatḥ Al-Bāri* 6:731 and Muslim 2:1524.

[2] Ibn Abi Ḥātim 1:390.

[3] Ibn Abi Ḥātim 1:391.

Islāmic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous﴾.

﴾131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists)."﴿

﴾132. And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴿

Only the Fools deviate from Ibrāhīm's Religion

Allāh refuted the disbelievers' innovations of associating others with Allāh in defiance of the religion of Ibrāhīm, the leader of the upright. Ibrāhīm always singled out Allāh in worship, with sincerity, and he did not call upon others besides Allāh. He did not commit *Shirk*, even for an instant. He disowned every other deity that was being worshipped instead of Allāh and defied all his people in this regard. Prophet Ibrāhīm said,

﴿يَـٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ
حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾﴾

﴾O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth Ḥanīfa (Islāmic Monotheism), and I am not of Al-Mushrikīn.﴿ (6:78-79). Also, Allāh said,

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ
سَيَهْدِينِ ﴿٢٧﴾﴾

﴾And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allāh alone) Who did create me; and verily, He will guide me"﴿ (43:26-27),

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ
عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾﴾

﴾*And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he (Ibrāhīm) had made to him (his father). But when it became clear to him (Ibrāhīm) that he (his father) was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing*﴿ (9:114), and,

﴾إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ۝١٢٠ شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝١٢١ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ۝١٢٢﴿

﴾*Verily, Ibrāhīm was an Ummah (a leader having all the good qualities, or a nation), obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.*﴿ (16:120-122).

This is why Allāh said here,

﴾وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ﴿

﴾*And who turns away from the religion of Ibrāhīm*﴿, meaning, abandons his path, way and method

﴾إِلَّا مَن سَفِهَ نَفْسَهُۥ﴿

﴾*except him who fools himself*﴿ meaning, who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true Imām, from the time he was young, until Allāh chose him to be His *Khalīl*, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead? Is there more injustice than this? Allāh said,

﴾إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴿

﴾*Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed*﴿ (31:13).

Abu Al-'Āliyah and Qatādah said, "This *Āyah* (2:130) was revealed about the Jews who invented a practice that did not

come from Allāh and that defied the religion of Ibrāhīm."[1] Allāh's statement,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴾Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers.﴿ (3:67-68), testifies to this fact.

Allāh said next,

﴿إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾﴾

﴾When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists)."﴿

This *Āyah* indicates that Allāh commanded Ibrāhīm to be sincere with Him and to abide and submit to Him; Ibrāhīm perfectly adhered to Allāh's command. Allāh's statement,

﴿وَوَصَّىٰ بِهَآ إِبْرَٰهِيمُ بَنِيهِ وَيَعْقُوبُ﴾

﴾And this (submission to Allāh, Islām) was enjoined by Ibrāhīm upon his sons and by Ya'qūb﴿

means, Ibrāhīm commanded his offspring to follow this religion, that is, Islām, for Allāh. Or, the *Āyah* might be referring to Ibrāhīm's words,

﴿أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

﴾I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists)﴿.

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them. Similarly, Allāh said,

﴿وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ﴾

[1] Ibn Abi Ḥātim 1:392.

﴾*And he (Ibrāhīm) made it [i.e. Lā ilāha illallāh (none has the right to be worshipped but Allāh alone)] a Word lasting among his offspring, (true Monotheism)*﴿ (43:28).

It might be that Ibrāhīm advised his children, including Jacob, Isaac's son, who were present. It appears, and Allāh knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrāhīm and Sarah, for the good news includes both of them in Allāh's statement,

﴿فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

﴾*But We gave her (Sarah) glad tidings of Isḥāq (Isaac), and after Isḥāq, of Ya'qūb (Jacob)*﴿ (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children. Also, Allāh said in *Sūrat Al-'Ankabūt*,

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ﴾

﴾*And We bestowed on him (Ibrāhīm), Isḥāq and Ya'qūb, and We ordained among his offspring prophethood and the Book.*﴿ (29:27), and,

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً﴾

﴾*And We bestowed upon him Isḥāq, and (a grandson) Ya'qūb*﴿ (21:72), thus, indicating that this occurred during Ibrāhīm's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two *Ṣaḥīḥs* recorded that Abu Dharr said, "I said, 'O Messenger of Allāh! Which *Masjid* was built first?' He said, «*Al-Masjid Al-Ḥaram (Al-Ka'bah).*» I said, 'Then?' He said, «*Bayt Al- Maqdis.*» I said, 'How many years later?' He said, «*Forty years.*»'"[1] Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in *Ayāt* above (2:130-132).

Adhering to *Tawḥīd* until Death

Allāh said,

﴿يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

[1] *Fatḥ Al-Bāri* 6:469, and Muslim 1:370.

﴾(Saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴿

meaning, perform righteous deeds during your lifetime and remain on this path, so that Allāh will endow you with the favor of dying upon it. Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allāh, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic *Ḥadīth* that says,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعمَلُ بِعَمَلِ أَهْلِ النَّار فَيَدْخُلُهَا. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بعَمَلِ أهلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَو ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it. Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.»[1] Allāh said, (92:5-10),

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾﴿

﴾As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Ḥusnā (none has the right to be worshipped except Allāh). We will make smooth for him the path for evil﴿,

﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ

[1] *Fatḥ Al-Bāri* 6:105.

قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

﴾133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Allāh (God – Allāh) the Ilāh of your fathers, Ibrāhīm (Abraham), Ismā'īl (Ishmael), Isḥāq (Isaac), One Ilāh, and to Him we submit (in Islām)﴿."

﴾134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.﴿

Ya'qūb's Will and Testament to His Children upon His Death

This *Āyah* contains Allāh's criticism of the Arab pagans among the offspring of Ismā'īl as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrāhīm. When death came to Jacob, he advised his children to worship Allāh alone without partners. He said to them,

﴿مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ﴾

﴾"What will you worship after me?" They said, "We shall worship your Ilāh (God – Allāh) the Ilāh of your fathers, Ibrāhīm, Ismā'īl, Isḥāq,"﴿

Mentioning Ismā'īl here is a figure of speech, because Ismā'īl is Jacob's uncle. An-Naḥās said that the Arabs call the uncle a father, as Al-Qurṭubi mentioned﴿.[1]

This *Āyah* is used as evidence that the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhāri who narrated Abu Bakr's statement from Ibn 'Abbās and Ibn Az-Zubayr. Al-Bukhāri then commented that there are no opposing opinions regarding this subject.[2] This is also the opinion of 'Ā'ishah the Mother of the believers, Al-Ḥasan Al-Baṣri, Tawūs and 'Aṭā', Mālik, Ash-Shāfi'i and Aḥmad said that

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[1] Al-Qurṭubi 2:138.

[2] *Fatḥ Al-Bāri* 12:19.

the inheritance is divided between the grandfather and the brothers. It was reported that this was also the opinion of 'Umar, 'Uthmān, 'Ali, bin Mas'ūd, Zayd bin Thābit and several scholars among the Salaf and later generations.

The statement,

﴿إِلَٰهًا وَٰحِدًا﴾

﴿*One Ilāh (God)*﴾ means, "We single Him out in divinity and do not associate anything or anyone with Him."

﴿وَنَحْنُ لَهُۥ مُسْلِمُونَ﴾

﴿*And to Him we submit*﴾, in obedience meaning, obedient and submissiveness. Similarly, Allāh said,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

﴿*While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned*﴾ (3:83).

Indeed, Islām is the religion of all the Prophets, even if their rei]spective laws differed. Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ۝٢٥﴾

﴿*And We did not send any Messenger before you (O Muḥammad ﷺ) [but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)*﴾ (21:25).

There are many other *Ayāt* - and *Ḥadīths* - on this subject. For instance, the Prophet ﷺ said,

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِدٌ»

«*We, the Prophets, are brothers with different mothers, but the same religion.*»[1]

Allāh said,

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ﴾

﴿*That was a nation who has passed away*﴾ meaning, existed before your time,

[1] Aḥmad 2:319.

﴿لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ﴾

﴾They shall receive the reward of what they earned and you of what you earn﴿.

This *Āyah* proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours,

﴿وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

﴾And you will not be asked of what they used to do﴿."

This is why a *Ḥadīth* proclaims,

«مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

«Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.»[1]

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾﴾

﴾135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muḥammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf (Islāmic Monotheism), and he was not of Al-Mushrikīn (those who worshipped others along with Allāh.﴿

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that 'Abdullāh bin Ṣūriyā Al-A'war said to the Messenger of Allāh, "The guidance is only what we (Jews) follow. Therefore, follow us, O Muḥammad, and you will be rightly guided." Also, the Christians said similarly, so Allāh revealed,

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا﴾

﴾And they say, "Be Jews or Christians, then you will be guided."﴿[2] Allāh's statement,

﴿قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

[1] Muslim 4:2074.

[2] Ibn Abi Ḥātim 1:397.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا
أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾
فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا
هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ
﴿١٣٧﴾ صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ
عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ
تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ
وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

﴾*Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf*﴿ means, "We do not need the Judaism or Christianity that you call us to, rather,

﴾مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴿

﴾*(we follow) only the religion of Ibrāhīm, Ḥanīf*﴿ meaning, on the straight path, as Muḥammad bin Ka'b Al-Quraẓi and 'Īsā bin Jāriyah stated.[1] Also, Abu Qilābah said, "The *Ḥanīf* is what the Messengers, from beginning to end, believed in."[2]

﴾قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾﴿

﴾*136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Isḥāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāṭ (the offspring of the twelve sons of Ya'qūb), and that which has been given to Mūsā (Moses) and 'Īsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)."*﴿

[1] Ibn Abi Ḥātim 1:397.

[2] Ibn Abi Ḥātim 1:397.

The Muslim believes in all that Allāh 'revealed and all the Prophets

Allāh directed His believing servants to believe in what He sent down to them through His Messenger Muḥammad ﷺ and in what was revealed to the previous Prophets in general. Some Prophets Allāh mentioned by name, while He did not mention the names of many others. Allāh directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allāh described as,

﴿وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ۝ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

﴿*And wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers*﴾ (4:150-151).

Al-Bukhāri narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allāh ﷺ said,

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا»

«*Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allāh and in what was sent down to us.*»'[1]

Also, Muslim, Abu Dāwud and An-Nasā'ī recorded that Ibn 'Abbās said, "Mostly, the Messenger of Allāh ﷺ used to recite,

﴿ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

﴿*We believe in Allāh and that which has been sent down to us*﴾ (2:136), and,

﴿ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾

﴿*We believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)*﴾ (3:52) during the two (voluntary)

[1] *Fatḥ Al-Bāri* 8:20.

Rak'āt before *Fajr*."[1]

Abu Al-'Āliyah, Ar-Rabī' and Qatādah said, "Al-Asbāṭ are the twelve sons of Jacob, and each one of them had an *Ummah* of people from his descendants. This is why they were called Al-Asbāṭ."[2] Al-Khalīl bin Aḥmad and others said, "*Al-Asbāṭ* among the Children of Israel are just like the tribes among the Children of Ismā'īl." This means that the *Asbāṭ* are the various tribes of the Children of Israel, among whom Allāh sent several Prophets. Moses said to the Children of Israel,

﴿ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا﴾

﴾*Remember the favor of Allāh to you: when He made Prophets among you, made you kings*﴿ (5:20). Also, Allāh said,

﴿وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا﴾

﴾*And We divided them into twelve tribes*﴿ (7:160).

Al-Qurṭubi said, "*Sibṭ* is the group of people or a tribe all belonging to the same ancestors."[3]

Qatādah said, "Allāh commanded the believers to believe in Him and in all His Books and Messengers."[4] Also, Sulaymān bin Ḥabīb said, "We were commanded to believe in the (original) Torah and Injīl, but not to implement them."[5]

﴿فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ عَٰبِدُونَ ﴿١٣٨﴾﴾

﴾*137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the Hearer, the Knower.*﴿

﴾*138. [Our Ṣibghah (religion) is] the Ṣibghah of Allāh (Islām) and which Ṣibghah can be better than Allāh's? And we are His worshippers.*﴿

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[1] Muslim 1:502, Abu Dāwud 2:46, An-Nasā'ī in *Al-Kubrā* 6:339.
[2] Ibn Abi Ḥātim 1:399.
[3] Al-Qurṭubi 2:141.
[4] Ibn Abi Ḥātim 1:400.
[5] Ibid.

Allāh said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allāh's Books and Messengers and do not differentiate between any of them,

﴿فَقَدِ اهْتَدَوا﴾

﴿*then they are rightly guided*﴾ meaning, they would acquire the truth and be directed to it.

﴿وَّإِن تَوَلَّوْا﴾

﴿*but if they turn away*﴾ from truth to falsehood after proof had been presented to them,

﴿فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ﴾

﴿*then they are only in opposition. So Allāh will suffice you against them*﴾ meaning, Allāh will aid the believers against them,

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿*And He is the Hearer, the Knower*﴾. Allāh said,

﴿صِبْغَةَ اللَّهِ﴾

﴿*The Ṣibghah of Allāh*﴾. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "The religion of Allāh."[1] This *Tafsīr* was also reported of Mujāhid, Abu Al-'Āliyah, 'Ikrimah, Ibrāhīm, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, 'Abdullāh bin Kathīr, 'Aṭiyah Al-'Awfi, Ar-Rabī' bin Anas, As-Suddi and other scholars.[2] The *Āyah*,

﴿فِطْرَتَ اللَّهِ﴾

﴿*Allāh's Fiṭrah (i.e. Allāh's Islāmic Monotheism)*﴾ (30:30) directs Muslims to, "Hold to it."

﴿قُلْ أَتُحَآجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾
أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَـٰرَىٰ قُلْ
ءَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـٰدَةً عِندَهُۥ مِنَ اللَّهِ وَمَا اللَّهُ بِغَـٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا
يَعْمَلُونَ ﴿١٤١﴾﴾

[1] Ibn Abi Ḥātim 1:402.
[2] Ibn Abi Ḥātim 1:403.

﴾139. Say (O Muḥammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders)."﴿

﴾140. Or say you that Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and Al-Asbāṭ, were Jews or Christians? Say, "Do you know better or does Allāh? And who is more unjust than he who conceals the testimony he has from Allāh? And Allāh is not unaware of what you do."﴿

﴾141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.﴿

Allāh directed His Prophet ﷺ to pre-empt the arguments with the idolators:

﴿قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ﴾

﴾Say (O Muḥammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh﴿ meaning, "Do you dispute with us regarding the Oneness of Allāh, obedience and submission to Him and in avoiding His prohibitions,

﴿وَهُوَ رَبُّنَا وَرَبُّكُمْ﴾

﴾while He is our Lord and your Lord?﴿ meaning, He has full control over us and you, and deserves the worship alone without partners.

﴿وَلَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ﴾

﴾And we are to be rewarded for our deeds and you for your deeds.﴿ meaning, we disown you and what you worship, just as you disown us. Allāh said in another *Āyah*,

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾﴾

﴾And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴿ (10:41), and,

﴿فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ﴾

﴾*So if they dispute with you (Muḥammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"*﴿ (3:20). Allāh said about Ibrāhīm,

﴾وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَـٰٓجُّوٓنِّى فِى ٱللَّهِ﴿

﴾*His people disputed with him. He said: "Do you dispute with me concerning Allāh"*﴿ (6:80), and,

﴾أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ﴿

﴾*Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh)?*﴿ (2:258). He said in this honorable *Āyah*,

﴾وَلَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ﴿

﴾*And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.*﴿ meaning, "We disown you just as you disown us,"

﴾وَنَحْنُ لَهُۥ مُخْلِصُونَ﴿

﴾*And we are sincere to Him*﴿, in worship and submission.

Allāh then criticized them in the claim that Ibrāhīm, the Prophets who came after him and the *Asbāṭ* were following their religion, whether Judaism or Christianity. Allāh said,

﴾قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ﴿

﴾*Say, "Do you know better or does Allāh?"*﴿ meaning, Allāh has the best knowledge and He stated that they were neither Jews, nor Christians. Similarly, Allāh said in the *Āyah*,

﴾مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَـٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾﴿

﴾*Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn*﴿ (3:67) and the following *Ayāt*. Allāh also said,

﴾وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـٰدَةً عِندَهُۥ مِنَ ٱللَّهِ﴿

﴾*And who is more unjust than he who conceals the testimony he has from Allāh?*﴿ (2:140). Al-Ḥasan Al-Baṣri said, "They used to recite the Book of Allāh He sent to them that stated that the true religion is Islām and that Muḥammad ﷺ is the Messenger

of Allāh. Their Book also stated that Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people. Allāh's statement,

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

﴾*And Allāh is not unaware of what you do*﴿, is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly. Allāh then said,

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ﴾

﴾*That was a nation who has passed away.*﴿ meaning, existed before you,

﴿لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ﴾

﴾*They shall receive the reward of what they earned, and you of what you earn.*﴿ meaning, they bear their deeds while you bear yours,

﴿وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ﴾

﴾*And you will not be asked of what they used to do*﴿ meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allāh's orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allāh, the Lord of the worlds, to all mankind and the *Jinns*. May Allāh's peace and blessings be on Muḥammad ﷺ and the rest of Allāh's Prophets.

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟
عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟
شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا
جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ
هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ
لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ ۖ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ
ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ
ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ
مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾

﴿ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ
مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟
عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ
يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَٰكُمْ
أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى
ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ
شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى
كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ
ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ
وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ
هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ
إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ
رَّحِيمٌ ﴿١٤٣﴾ ﴾

﴾142. The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴿

﴾143. Thus We have made you [true Muslims – real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a Wasaṭ (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided. And

Allāh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾

Changing the *Qiblah* — Direction of the Prayer

Imām Al-Bukhāri reported that Al-Barā' bin 'Āzib narrated: "Allāh's Messenger ﷺ offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the *Ka'bah* (at Makkah). The first prayer which he offered (facing the *Ka'bah*) was the *'Aṣr* (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in *Ruku'*) during their prayers (facing Jerusalem). He addressed them saying, 'By Allāh, I bear witness that I have offered prayer with the Prophet ﷺ facing Makkah (*Ka'bah*).' Hearing that, those people immediately changed their direction towards the House (*Ka'bah*) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous *Qiblah* (Jerusalem) before it was changed towards the House (the *Ka'bah* in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allāh then revealed:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

﴿*And Allāh would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)*﴾ (2:143)."

Al-Bukhāri[1] collected this narration, while Muslim[2] collected it using another chain of narrators. Muḥammad bin Isḥāq reported that Al-Barā' narrated: Allāh's Messenger ﷺ used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allāh's command (to change the *Qiblah*). Then Allāh revealed:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

[1] *Fatḥ Al-Bāri* 8:20.

[2] Muslim 1:375.

﴾*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah).*﴿ (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the *Qiblah* was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis." Allāh then revealed:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾

﴾*And Allāh would never make your faith (prayers) to be lost.*﴿ (2:143)

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former *Qiblah* that they used to face?" Allāh then revealed:

﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ﴾

﴾*The fools (idolators, hypocrites, and Jews) among the people will say...*﴿

until the end of the *Āyah*.[1]

'Ali bin Abu Ṭalḥah related that Ibn 'Abbās said: When Allāh's Messenger ﷺ migrated to Al-Madīnah, Allāh commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allāh's Messenger ﷺ faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrāhīm's *Qiblah* (the *Ka'bah* in Makkah) and used to supplicate to Allāh and kept looking up to the sky (awaiting Allāh's command in this regard). Allāh then revealed:

﴿فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾

﴾*turn your faces (in prayer) in that direction.*﴿

meaning, its direction. The Jews did not like this change and said, "What made them change the *Qiblah* that they used to face (meaning Jerusalem)?" Allāh revealed:

﴿قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

[1] Al-Qurṭubi 3:133.

﴾Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴿[1]

There are several other *Aḥādith* on this subject. In summary, Allāh's Messenger ﷺ was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of *Ka'bah*), so that the *Ka'bah* would be between him and Bayt Al-Maqdis8. When the Prophet ﷺ migrated to *Al-Madīnah*, this practice was no longer possible; then Allāh commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbās and the majority of the scholars have stated.

Al-Bukhāri reported in his *Ṣaḥīḥ* that the news (of the change of *Qiblah*) was conveyed to some of the Anṣār while they were performing the *'Aṣr* (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the *Ka'bah*.[2]

It is reported in the *Ṣaḥīḥayn* (Al-Bukhāri & Muslim) that Ibn 'Umar narrated: While the people were in Quba' (Mosque) performing the *Fajr* (Dawn) prayer, a man came and said, "A (part of the) Qur'ān was revealed tonight to Allāh's Messenger ﷺ and he was commanded to face the *Ka'bah*. Therefore, face the *Ka'bah*. They were facing Ash-Shām, so they turned towards the *Ka'bah*.[3]

These *Ḥadīths* prove that the *Nāsikh* (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the *Nāsikh* had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous *'Aṣr, Maghrib* and *'Ishā'* prayers (although they had prayed them towards Jerusalem after Allāh had changed the *Qiblah*). Allāh knows best.

When the change of *Qiblah* (to *Ka'bah* in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

﴾مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا﴿

[1] Aṭ-Ṭabari 3:138.

[2] Al-Bukhāri no. 399. These people were from the tribe of Banu Salamah.

[3] *Fatḥ Al-Bāri* 8:24, and Muslim 1:375.

﴾*What has turned them (Muslims) from their Qiblah to which they used to face in prayer.* ﴿

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)?" Allāh answered their questions when He stated:

﴾قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴿

﴾*Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west.*﴿

meaning, the command, the decision and the authority are for Allāh Alone. Hence:

﴾فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴿

﴾*...so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne).*﴿ (2:115),

and:

﴾لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَـٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ﴿

﴾ *It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allāh.*﴿ (2:177)

This statement means, the best act is to adhere to Allāh's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allāh's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allāh's care and kindness towards His servant and Messenger, Muḥammad ﷺ, and certainly, his *Ummah* (Muslim nation) is profoundly great. Allāh has guided them to the *Qiblah* of (Prophet) Ibrāhīm – Allāh's *Khalīl* (intimate friend). He has commanded them to face the *Ka'bah*, the most honorable house (of worship) on the face of the earth, which was built by Ibrāhīm Al-Khalīl in the Name of Allāh, the One without a partner. This is why Allāh said afterwards:

﴾قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴿

﴾Say (O Muhammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴿

Imām Aḥmad reported that 'Ā'ishah (the Prophet's wife) said that Allāh's Messenger ﷺ said about the People of the Scripture (Jews and Christians):

«إِنَّهُم لا يَحْسِدونَنا عَلَى شَيْءٍ كَمَا يَحْسِدونَنا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الإمَامِ: آمِينَ»

«They do not envy us for a matter more than they envy us for Jumu'ah (Friday) to which Allāh has guided us and from which they were led astray; for the (true) Qiblah to which Allāh has directed us and from which they were led astray; and for our saying 'Āmīn' behind the Imām (leader of the prayer).»[1]

The Virtues of Muhammad's Nation

Allāh said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴾Thus We have made you [true Muslims], a Wasaṭ (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.﴿

Allāh stated that He has changed our *Qiblah* to the *Qiblah* of Ibrāhīm and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue. The word *Wasaṭ* in the *Āyah* means the best and the most honored. Therefore, saying that (the Prophet's tribe) Quraysh is in the *Wasaṭ* regarding Arab tribes and their areas, means the best. Similarly, saying that Allāh's Messenger ﷺ was in the *Wasaṭ* of his people, means he was from the best subtribe. Also, *'Aṣr*, the prayer that is described as *'Wusṭa'* (a variation of the word *Wasaṭ*), means the best prayer, as the authentic collections of *Ahādīth* reported. Since Allāh made this *Ummah* (Muslim nation) the *Wasaṭ*, He has endowed her with the most complete legislation, the best

[1] Aḥmad 6:134.

Manhaj (way, method, etc.,) and the clearest *Madhhab* (methodology, mannerism, etc). Allāh said:

﴿هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾

﴾*He has chosen you (to convey His Message of Islāmic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muḥammad ﷺ) may be a witness over you and you be witnesses over mankind!*﴿ (22:78)

Moreover, Imām Aḥmad reported that Abu Sa'īd narrated: Allāh's Messenger ﷺ said:

«يُدْعَى نُوحٌ يَوْمَ الْقِيَامَة، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيُقَالُ لَهُمْ: هَلْ بَلَّغَكُمْ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ، فَيُقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قال فَذٰلِكَ قَوْلُهُ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ قَالَ: والْوَسَطُ الْعَدْلُ، فَتُدْعَون فَتَشْهَدُونَ لَهُ بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُمْ»

«*Nūḥ will be called on the Day of Resurrection and will be asked, 'Have you conveyed (the Message)?' He will say, 'Yes.' His people will be summoned and asked, 'Has Nūḥ conveyed (the Message) to you?' They will say, 'No warner came to us and no one (Prophet) was sent to us.' Nūḥ will be asked, 'Who testifies for you?' He will say, 'Muḥammad and his Ummah.'* »

This is why Allāh said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾

﴾*Thus We have made you a Wasaṭ nation.* ﴿

The Prophet ﷺ said;

«*The Wasaṭ means the 'Adl (just). You will be summoned to testify that Nūḥ has conveyed (his Message), and I will attest to your testimony.*»[1]

It was also recorded by Al-Bukhāri, At-Tirmidhi, An-Nasā'i and Ibn Mājah.[2]

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[1] Aḥmad 3:32.

[2] *Fatḥ Al-Bāri* 8:21, *Tuḥfat Al-Aḥwadhi* 8:297, An-Nasā'ī in *Al-Kubrā* 6:292, and Ibn Mājah 2:1432.

Imām Aḥmad also reported that Abu Saʿīd Khudri narrated: Allāh's Messenger ﷺ said:

«يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَكْثَرُ مِنْ ذٰلِكَ فَيُدْعَىٰ قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ هٰذَا؟ فَيَقُولُونَ: لَا فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيُدْعَىٰ مُحَمَّدٌ وَأُمَّتُهُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَ هٰذَا قَوْمَهُ؟ فَيَقُولُونَ: نَعَمْ، فَيُقَالُ: وَمَا عِلْمُكُمْ؟ فَيَقُولُونَ: جَاءَنَا نَبِيُّنَا ﷺ فَأَخْبَرَنَا أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَذٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ قَالَ: عَدْلًا ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

«*The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, 'Has he (their Prophet) conveyed (the Message) to you?' They would say, 'No.' He would be asked, 'Have you conveyed (the Message) to your people?' He would say, 'Yes.' He would be asked, 'Who testifies for you?' He would say, 'Muḥammad and his Ummah.' Muḥammad and his Ummah would then be summoned and asked, 'Has he conveyed (the Message) to his people?' They would say, 'Yes.' They would be asked, 'Who told you that?' They would say, 'Our Prophet (Muḥammad) came to us and told us that the Messengers have conveyed (their Messages).'*»

Hence Allāh's statement:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾

﴾*Thus We have made you a Wasaṭ nation.*﴿

He said, "(meaning) the *'Adl,'* (he then continued reciting the *Āyah*):

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴾*Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you.*﴿"[1]

Furthermore, Imām Aḥmad reported that Abul-Aswad narrated: I came to Al-Madīnah and found that an epidemic had broken out that caused many fatalities. I sat next to

[1] Aḥmad 3:58.

'Umar bin Al-Khaṭṭāb once when a funeral procession started and the people praised the dead person. 'Umar said, "*Wajabat* (it will be recorded as such), *Wajabat*!" Then another funeral was brought forth and the people criticized the dead person. Again, 'Umar said, "*Wajabat*." Abul-Aswad asked, "What is *Wajabat*, O Leader of the faithful?" He said, "I said just like Allāh's Messenger ﷺ had said:

«أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللهُ الْجَنَّةَ» قَالَ: فَقُلْنَا وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «وَثَلَاثَةٌ» قَالَ: فَقُلْنَا وَاثْنَانِ: قَالَ «وَاثْنَانِ». ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

«*Any Muslim for whom four testify that he was righteous, then Allāh will enter him into Paradise.' We said, 'What about three?' He said, 'And three.' We said, 'And two?' He said, 'And two.' We did not ask him about (the testimony) of one (believing) person.*»"[1]

This was also recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasā'i.[2]

The Wisdom behind changing the *Qiblah*

Allāh then said:

﴿وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ﴾

﴾*And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided.*﴿

Allāh states thus: We have legislated for you, O Muḥammad, facing Bayt Al-Maqdis at first and then changed it to the *Ka'bah* so as to find who will follow and obey you and thus face whatever you face.

﴿مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

﴾*...from those who would turn on their heels.*﴿

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[1] Aḥmad 1:21.

[2] *Fatḥ Al-Bāri* 3:271, *Tuḥfat Al-Aḥwadhi* 4:166, and An-Nasā'i 4:51.

meaning, reverts from his religion. [Allāh then said:]

﴿وَإِن كَانَتْ لَكَبِيرَةً﴾

﴾*Indeed it was great (heavy, difficult)*﴿

The *Āyah* indicates that changing the *Qiblah* from Bayt Al-Maqdis to the *Ka'bah* is heavy on the heart, except for whomever Allāh has rightly guided their hearts, who believe in the truth of the Messenger ﷺ with certainty and that whatever he was sent with is the truth without doubt. It is they who believe that Allāh does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers. Similarly, Allāh said:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ
رِجْسِهِمْ﴾

﴾*And whenever there comes down a Sūrah (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers.*﴿ (9:124, 125)

and:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴾*And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers in nothing but loss.*﴿ (17:82)

Certainly, those who remained faithful to the Messenger ﷺ, obeyed him and faced whatever Allāh commanded them, without doubt or hesitation, were the leaders of the Companions. Some scholars stated that the Early Migrants

(who migrated with the Prophet ﷺ from Makkah to Al-Madīnah) and Anṣār (the residents of Al-Madīnah who gave aid and refuge to both the Prophet ﷺ and the Migrants) were those who offered prayers towards the two *Qiblah* (Bayt Al-Maqdis and then the *Ka'bah*).

Al-Bukhāri reported in the explanation of the *Āyah* (2:143) that Ibn 'Umar narrated: While the people were performing the *Fajr* (Dawn) prayer in the Quba' Mosque, a man came and said, "Qur'ān was revealed to the Prophet ﷺ and he was ordered to face the *Ka'bah*. Therefore, face the *Ka'bah*." They then faced the *Ka'bah*.[1] Muslim also recorded it.[2]

At-Tirmidhi added that they were performing *Ruku'* (bowing down in prayer), and then changed the direction (of the *Qiblah*) to the *Ka'bah* while still bowing down.[3] Muslim reported this last narration from Anas.[4] These *Ḥadīths* all indicate the perfect obedience the Companions had for Allāh and His Messenger ﷺ and their compliance with Allāh's commandments, may Allāh be pleased with them all.

Allāh said:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾

meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allāh. It is reported in *Ṣaḥīḥ* that Abu Isḥāq As-Sabi'y related that Barā' narrated: "The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the *Qiblah* was changed to *Ka'bah*). Allāh revealed:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾"

It was also recorded by At-Tirmidhi from Ibn 'Abbās, and At-Tirmidhi graded it *Ṣaḥīḥ*.[5]

Ibn Isḥāq reported that Ibn 'Abbās narrated:

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[1] *Fatḥ Al-Bāri* 8:22.
[2] Muslim 1:375.
[3] *Tuḥfat Al-Aḥwadhi* 8:300.
[4] Muslim 1:375.
[5] *Fatḥ Al-Bāri* 8:20, *Tuḥfat Al-Aḥwadhi* 8:300.

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾

﴾And Allāh would never make your faith to be lost.﴿

entails: Your (prayer towards) the first *Qiblah* and your believing your Prophet and obeying him by facing the second *Qiblah*; He will grant you the rewards for all these acts. Indeed,

﴿إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

﴾Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴿"[1]

Furthermore, it is reported in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse. Allāh's Messenger ﷺ said:

«أَتُرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلٰى أَنْ لَا تَطْرَحَهُ» قَالُوا: لَا يَا رَسُولَ اللهِ. قَالَ: «فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا»

«Do you think that this woman would willingly throw her son in the fire?» They said, "No, O Messenger of Allāh!" He said, *«By Allāh! Allāh is more merciful with His servants than this woman with her son.»*[2]

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾﴾

﴾144. Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e., Jews

[1] Ibn Abi Ḥātim 1:99.

[2] Muslim 4:2109.

and Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do﴿.

The First Abrogation in the Qur'ān was about the *Qiblah*

'Ali bin Abu Ṭalḥah related that Ibn 'Abbās narrated: The first abrogated part in the Qur'ān was about the *Qiblah*. When Allāh's Messenger ﷺ migrated to Al-Madīnah, the majority of its people were Jews, and Allāh commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allāh's Messenger ﷺ faced it for ten and some months, but he liked to face the *Qiblah* of Ibrāhīm (*Ka'bah* in Makkah). He used to supplicate to Allāh and look up to the sky (awaiting Allāh's command). Allāh then revealed:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾

﴾*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven*﴿, until,

﴿فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

﴾*turn your faces (in prayer) in that direction.* ﴿

The Jews did not like this ruling and said:

﴿مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

﴾*"What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer." Say (O Muḥammad), "To Allāh belong both, east and the west."*﴿ (2:142)[1]

Allāh said:

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾

﴾*...so wherever you turn (yourselves or your faces) there is the Face of Allāh*﴿ (2:115),

and:

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

﴾*And We made the Qiblah (prayer direction towards Jerusalem)*

[1] Ibn Abi Ḥātim 1:103.

which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger).﴿ (2:143)

Is the *Qiblah* the *Ka'bah* itself or its General Direction?

Al-Ḥākim related that 'Ali bin Abu Ṭālib said:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

﴾*...so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah).*﴿ means its direction."[1]

Al-Ḥākim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhāri and Muslim) did not include it in their collections.

This ruling concerning the *Qiblah* is also the opinion of Abu Al-'Āliyah, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Qatādah, Ar-Rabī' bin Anas and others.[2]

Allāh's Statement:

﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

﴾*And wheresoever you people are, turn your faces (in prayer) in that direction*﴿

is a command from Allāh to face the *Ka'bah* from wherever one is on the earth: the east, west, north or south. The exception is of the voluntary prayer (*Nafl*) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the *Ka'bah*. Also, when the battle is raging, one is allowed to offer prayer, however he is able. Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the *Qiblah*, because Allāh does not burden a soul beyond what it can bear.

The Jews had Knowledge that the (Muslim) *Qiblah* would later be changed

Allāh stated that:

﴿وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ﴾

[1] *Al-Mustadrak* 2:269.

[2] Ibn Abi Ḥātim 1:107-109.

﴾*Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord.*﴿

This *Ayah* means: The Jews, who did not like that you change your *Qiblah* from Bayt Al-Maqdis, already knew that Allāh will command you (O Muḥammad) to face the *Ka'bah*. The Jews read in their Books their Prophets' description of Allāh's Messenger ﷺ and his *Ummah*, and that Allāh has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allāh threatened them when He said:

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ﴾

﴾*And Allāh is not unaware of what they do.*﴿

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا
بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ
إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾﴾

﴾*145. And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah. Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.*﴿

The Stubbornness and Disbelief of the Jews

Allāh describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allāh's Messenger ﷺ, that if the Prophet ﷺ brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires. In another instance, Allāh said:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟
ٱلْعَذَابَ ٱلْأَلِيمَ﴾

الجزء الثاني ٢٣ سورة البقرة

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ
فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ٱلْحَقُّ مِن
رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ
شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟
مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٠﴾ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ
أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾

﴾Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴿ (10:96, 97)

This is why Allāh said here:

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ﴾

﴾And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction)﴿.

Allāh's statement:

﴿وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ﴾

﴾...nor are you going to follow their Qiblah ﴿,

indicates the vigor with which Allāh's Messenger ﷺ implements what Allāh commanded him. Allāh's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet ﷺ adheres by Allāh's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case. Hence, praying towards Bayt Al-Maqdis was not because it was the *Qiblah* of the Jews, but because Allāh had commanded it. Allāh then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allāh said to His Messenger ﷺ and his *Ummah*:

﴿وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ إِنَّكَ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ﴾

﴿Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.﴾

﴿ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾﴾

﴿146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muḥammad ﷺ which are written in the Tawrāh and the Injīl﴾.

﴿147. This is) the truth from your Lord. So be you not one of those who doubt﴾.

The Jews know that the Prophet ﷺ is True, but they hide the Truth

Allāh states that the scholars of the People of the Scripture know the truth of what Allāh's Messenger ﷺ was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent. Similarly, in a *Ḥadīth*, Allāh's Messenger ﷺ said to a man who had a youngster with him:

«ابْنُكَ هٰذَا» ؟ قَالَ: نَعَمْ يَا رَسُولَ اللهِ أَشْهَدُ بِهِ

«*Is this your son?*» He said, "Yes, O Messenger of Allāh! I testify to this fact." Allāh's Messenger ﷺ said:

«أَمَا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْهِ»

«*Well, you would not transgress against him nor would he transgress against you.*»[1]

According to Al-Qurṭubi, it was narrated that 'Umar said to 'Abdullāh bin Salām (an Israelite scholar who became a Muslim), "Do you recognize Muḥammad as you recognize your

[1] Aḥmad 4:163.

own son?" He replied, "Yes, and even more. The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muḥammad's) description and I recognized him, although I do not know anything about his mother's story."[1]

Allāh states next that although they had knowledge and certainty in the Prophet ﷺ, they still:

﴿لَيَكْتُمُونَ الْحَقَّ﴾

﴾*conceal the truth.*﴿

The *Āyah* indicates that they hide the truth from the people, about the Prophet ﷺ, that they find in their Books,

﴿وَهُمْ يَعْلَمُونَ﴾

﴾*while they know it.*﴿ Allāh then strengthens the resolve of His Prophet ﷺ and the believers and affirms that what the Prophet ﷺ came with is the truth without doubt, saying:

﴿الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾﴾

﴾*(This is) the truth from your Lord. So be you not one of those who doubt.*﴿

﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾﴾

﴾*148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.*﴿

Every Nation has a *Qiblah*

Al-'Awfi reported that Ibn 'Abbās said:

﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا﴾

﴾*For every nation there is a direction to which they face (in their prayers)*﴿

"This talks about followers of the various religions. Hence, every nation and tribe has its own *Qiblah* that they choose,

[1] Al-Qurṭubi 2:163.

while Allāh's appointed *Qiblah* is what the believers face."[1]

Abul-'Āliyāh said, "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allāh has guided you, O (Muslim) *Ummah*, to a *Qiblah* which is the true *Qiblah*."[2] This statement was also related to Mujāhid, 'Aṭa' Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi, and others.[3]

This last *Āyah* is similar to what Allāh said:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ
ءَاتَىٰكُمْ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا﴾

﴾*To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh.*﴿ (5:48)

In the *Āyah* (2:148), Allāh said:

﴿أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.*﴿

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ
فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ
وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾﴾

﴾*149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.*﴿

﴾*150. And from wheresoever you start forth (for prayers), turn*

[1] Aṭ-Ṭabari 3:193.

[2] Ibn Abi Ḥātim 1:121.

[3] Ibn Abi Ḥātim 1:121-122.

your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My blessings on you and that you may be guided.﴾

Why was changing the *Qiblah* mentioned thrice?

This is a third command from Allāh to face *Al-Masjid Al-Ḥarām* (the Sacred Mosque) from every part of the world (during prayer). It was said that Allāh mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allāh first said:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا﴾

﴿*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you*﴾ (2:144), until:

﴿وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ﴾

﴿*Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.*﴾ (2:144)

Allāh mentioned in these *Ayāt* His fulfillment of the Prophet's wish and ordered him to face the *Qiblah* that he liked and is pleased with. In the second command, Allāh said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾﴾

﴿*And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masid Al-Ḥarām that is indeed the truth from your Lord. And Allāh is not unaware of what you do.*﴾

Therefore, Allāh states here that changing the *Qiblah* is also the truth from Him, thus upgrading the subject more than in the first *Āyah*, in which Allāh agreed to what His Prophet ﷺ

had wished for. Thus Allāh states that this is also the truth from Him that He likes and is pleased with. In the third command, Allāh refutes the Jewish assertion that the Prophet ﷺ faced their *Qiblah*, as they knew in their Books that the Prophet ﷺ will later on be commanded to face the *Qiblah* of Ibrāhīm, the *Ka'bah*. The Arab disbelievers had no more argument concerning the Prophet's *Qiblah* after Allāh commanded the Prophet ﷺ to face the *Qiblah* of Ibrāhīm, which is more respected and honored, rather than the *Qiblah* of the Jews. The Arabs used to honor the *Ka'bah* and liked the fact that the Messenger ﷺ was commanded to face it.

The Wisdom behind abrogating the Previous *Qiblah*

Allāh said:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

﴾*...so that men may have no argument against you*﴿

Therefore, the People of the Book knew from the description of the Muslim *Ummah* that they would be ordered to face the *Ka'bah*. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the *Qiblah* of Bayt Al-Maqdis, which was also the *Qiblah* of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allāh's Statement:

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴾*...except those of them that are wrongdoers,*﴿

indicates the *Mushrikīn* (polytheists) of Quraysh. The reasoning of these unjust persons was the unsound statement: "This man (Muḥammad) claims that he follows the religion of Ibrāhīm! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrāhīm, why did he change it?" The answer to this question is that Allāh has chosen His Prophet ﷺ to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allāh regarding this command. Then, Allāh changed the *Qiblah* to the *Qiblah* of Ibrāhīm, which is the *Ka'bah*, and he also obeyed Allāh in this command. He, obeys Allāh in all cases and never engages in the defiance of Allāh even for an instant, and his *Ummah* imitates him in this.

Allāh said:

﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى﴾

﴾...so fear them not, but fear Me!﴿

meaning: 'Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.' Indeed, Allāh Alone deserves to be feared.

Allāh said:

﴿وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ﴾

﴾...so that I may complete My blessings on you.﴿

This *Āyah* relates to Allāh's statement:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

﴾...so that men may have no argument against you﴿,

meaning: I will perfect My bounty on you by legislating for you to face the *Ka'bah*, so that the (Islamic) *Sharī'ah* (law) is complete in every respect. Allāh said:

﴿وَلَعَلَّكُمْ تَهْتَدُونَ﴾

﴾...that you may be guided.﴿,

meaning: 'To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.' This is why this *Ummah* is the best and most honored nation ever.

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

﴾151. Similarly (to complete My blessings on you), We have sent among you a Messenger (Muḥammad ﷺ) of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the Ḥikmah (i.e., Sunnah, Islāmic laws and Fiqh – jurisprudence), and teaching you that which you did not know.﴿

﴾152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.﴿

Muḥammad's Prophecy is a Great Bounty from Allāh

Allāh reminds His believing servants with what He has endowed them with by sending Muḥammad ﷺ as a Messenger to them, reciting to them Allāh's clear *Ayāt* and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of *Jāhiliyyah* (pre-Islamic era). The Messenger ﷺ also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'ān, and the *Ḥikmah* (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not. During the time of *Jāhiliyyah*, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the *Awliyā'* (loyal friends of Allāh) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues. Allāh said:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ﴾

﴾*Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His verses (the Qur'ān), and purifying them (from sins).*﴿ (3:164)

Allāh also criticized those who did not give this bounty its due consideration, when He said:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾﴾

﴾*Have you not seen those who have changed the favors of Allāh into disbelief (by denying Prophet Muḥammad ﷺ) and his Message of Islām), and caused their people to dwell in the house of destruction?*﴿ (14:28)

Ibn 'Abbās commented, "Allāh's favor means Muḥammad."[1] Therefore, Allāh has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

﴿فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

﴾*Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.*﴿

[1] Al-Bukhārī no. 3977.

Mujahid said that Allāh's statement:

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ﴾

﴾*Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad ﷺ) of your own,*﴿

means: Therefore, remember Me in gratitude to My favor.[1] Al-Hasan Al-Basri commented about Allāh's statement:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

﴾*Therefore remember Me. I will remember you*﴿,

"Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness)."[2]

An authentic *Hadīth* states:

«يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُ»

«*Allāh the Exalted said, 'Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.*»'[3]

Imām Ahmad reported that Anas narrated that Allāh's Messenger ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَإٍ ذَكَرْتُكَ فِي مَلَإٍ مِنَ الْمَلَائِكَةِ - أَوْ قَالَ: فِي مَلَإٍ خَيْرٍ مِنْهُ - وَإِنْ دَنَوْتَ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتَ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتُكَ هَرْوَلَةً»

«*Allāh the Exalted said, 'O son of Ādam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come*

[1] Aț-Țabari 3:210.
[2] Ibn Abi Hātim 1:141.
[3] *Fath Al-Bāri* 13:395.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَٰكِن
لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ
هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ ۞ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ
بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ
يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ
﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ
عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ
﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾

to you running».

Its chain is *Ṣaḥīḥ*, it was recorded by Al-Bukhāri.[1] Allāh said:

﴿وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

﴾*...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.*﴿

In this *Āyah*, Allāh commands that He be thanked and appreciated, and promises even more rewards for thanking Him. Allāh said in another *Āyah*:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾﴾

﴾*And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allāh), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.*﴿

Abu Rajā' Al-'Uṭāridi said: 'Imrān bin Ḥuṣayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards. He said, "Allāh's Messenger ﷺ said:

«مَنْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى خَلْقِهِ»، وَقَالَ رَوْحٌ مَرَّةً: «عَلَى عَبْدِهِ»

«*Those whom Allāh has favored with a bounty, then Allāh likes*

[1] Aḥmad 3:138, *Fatḥ Al-Bāri* 13:521.

to see the effect of His bounty on His creation», or he said, "on His servant" - according to Rūḥ (one of the narrators of the *Ḥadīth*).[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ۝١٥٣ وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ۝١٥٤﴾

﴾*153. O you who believe! Seek help in patience and Aṣ-Ṣalāh (the prayer). Truly, Allāh is with Aṣ-Ṣābirīn (the patient).*﴿

﴾*154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not.*﴿

The Virtue of Patience and Prayer

After Allāh commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A *Ḥadīth* states:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ: إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ وإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ»

«*Amazing is the believer, for whatever Allāh decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.*»[2]

Allāh has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allāh's statement:

﴿وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ۝٤٥﴾

﴾*And seek help in patience and Aṣ-Ṣalāh (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshi'īn [i.e., the true believers in Allāh]*﴿ (2:45)

There are several types of *Ṣabr* — patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first

[1] Aḥmad 4:438.

[2] Muslim 4:2292.

type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

'Abdur-Raḥmān bin Zayd bin Aslam said, "*Ṣabr* has two parts: patience for the sake of Allāh concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allāh shall greet (when they meet Him in the Hereafter; refer to *Sūrat Al-Aḥzāb* 33:44), Allāh willing."[1]

The Life enjoyed by Martyrs

Allāh's statement:

﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ﴾

﴿*And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living,*﴾ indicates that the martyrs are alive and receiving their sustenance.

Muslim reported in his *Ṣaḥīḥ*:

«أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلَ طَيْرٍ خُضْرٍ، تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَىٰ قَنَادِيلَ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً، فَقَالَ: مَاذَا تَبْغُونَ؟ فَقَالُوا: يَا رَبَّنَا وَأَيَّ شَيْءٍ نَبْغِي، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ؟ ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هٰذَا، فَلَمَّا رَأَوْا أَنَّهُم لَا يُتْرَكُون مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَنُقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً أُخْرَىٰ - لِمَا يَرَوْنَ مِنْ ثَوابِ الشَّهادَةِ - فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ».

«*The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allāh). Your Lord looked at them and asked them, 'What do you wish for?' They said, 'What more could we wish for while You have favored us with what You have not favored any other of your creation?' He repeated the question again. When they realize that they will be asked (until they answer), they said, 'We wish that You send*

[1] Ibn Abi Ḥātim 1:144.

us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom). The Lord then said, 'I have written that they will not be returned to it (earthly life) again.»[1]

Imām Aḥmad reported that 'Abdur-Raḥmān bin Ka'b bin Mālik narrated from his father that Allāh's Messenger ﷺ said:

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ تَعْلَقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَىٰ جَسَدِهِ يَوْمَ يَبْعَثُهُ»

«*The believer's soul is a bird that feeds on the trees of Paradise until Allāh sends it back to its body when the person is resurrected.*»[2]

This *Ḥadīth* includes all the believers in its general meaning. Thus, the fact that the Qur'ān mentions the martyrs in particular in the above *Āyah* serves to honor, glorify and favor them (although the other believers share the rewards they enjoy).

﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

﴾*155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aṣ-Ṣābirīn (the patient).*﴿

﴾*156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."*﴿

﴾*157. They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.*﴿

The Believer is Patient with the Affliction and thus gains a Reward

Allāh informs us that He tests and tries His servants, just as He said in another *Āyah*:

[1] Muslim 3:1502.

[2] Aḥmad 3:455.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَا أَخْبَارَكُمْ ﴿٣١﴾﴾

﴿*And surely, We shall try you till We test those who strive hard (for the cause of Allāh) and Aṣ-Ṣābirīn (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful).*﴾ (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger. Allāh said in another *Āyah*:

﴿فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ﴾

﴿*So Allāh made it taste extreme of hunger (famine) and fear.*﴾ (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allāh has used here the word *'Libās'* (cover or clothes) of fear and hunger. In the *Ayāt* above, Allāh used the words:

﴿بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ﴾

﴿*with something of fear, hunger,*﴾ meaning, a little of each. Then (Allāh said),

﴿وَنَقْصٍ مِّنَ الْأَمْوَالِ﴾

﴿*loss of wealth,* ﴾

meaning, some of the wealth will be destroyed,

﴿وَالْأَنفُسِ﴾

﴿*lives*﴾ meaning, losing friends, relatives and loved ones to death,

﴿وَالثَّمَرَاتِ﴾

﴿*and fruits,*﴾ meaning, the gardens and the farms will not produce the usual or expected amounts. This is why Allāh said next:

﴿وَبَشِّرِ الصَّابِرِينَ﴾

﴿*but give glad tidings to Aṣ-Ṣābirīn (the patient).* ﴾

He then explained whom He meant by 'the patient' whom He praised:

﴿الَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾

﴾Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."﴿

meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allāh and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allāh on the Day of Resurrection. These facts thus compel them to admit that they are Allāh's servants and that their return will be to Him in the Hereafter.

This is why Allāh said:

﴿أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾

﴾They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,﴿

meaning, Allāh's praise and mercy will be with them. Sa'īd bin Jubayr added, "Meaning, safety from the torment."[1]

﴿وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ﴾

﴾and it is they who are the guided ones.﴿ 'Umar bin Al-Khaṭṭāb commented: "What righteous things, and what a great heights.

﴿أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾

﴾They are those on whom are the Ṣalawāt from their Lord, and (they are those who) receive His mercy﴿ are the two righteous things.

﴿وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ﴾

﴾and it is they who are the guided ones﴿ are the heights."[2]

The heights means more rewards, and these people will be awarded their rewards and more.

[1] Ibn Abi Ḥātim 1:158.

[2] Al-Ḥākim 2:270.

The Virtue of asserting that We all belong to Allāh, during Afflictions

There are several *Ahādith* that mention the rewards of admitting that the return is to Allāh by saying:

﴿إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾

﴾*"Truly, to Allāh we belong and truly, to Him we shall return."*﴿

when afflictions strike. For instance, Imām Aḥmad reported that Umm Salamah narrated: Once, Abu Salamah came back after he was with Allāh's Messenger ﷺ and said: I heard Allāh's Messenger ﷺ recite a statement that made me delighted. He said:

«لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذٰلِكَ بِهِ»

«*No Muslim is struck with an affliction and then says Istirjā' when the affliction strikes, and then says: 'O Allāh! Reward me for my loss and give me what is better than it,' but Allāh will do just that.*»

Umm Salamah said: So I memorized these words. When Abu Salamah died I said *Istirjā'* and said: "O Allāh! Compensate me for my loss and give me what is better than it." I then thought about it and said, "Who is better than Abu Salamah?" When my *'Iddah* (the period of time before the widow or divorced woman can remarry) finished, Allāh's Messenger ﷺ asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it. He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allāh! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allāh would punish me. I am old and have children."

He said:

«أَمَّا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُذْهِبُهَا اللهُ عَزَّ وَجَلَّ عَنْكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ الْعِيَالِ فَإِنَّمَا عِيَالُكِ عِيَالِي»

«*As for the jealousy that you mentioned, Allāh the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.*»

She said, "I have surrendered to Allāh's Messenger." Allāh's Messenger ﷺ married her and Umm Salamah said later, "Allāh compensated me with who is better than Abu Salamah: Allāh's Messenger ﷺ."[1] Muslim reported a shorter version of this *Ḥadīth*.[2]

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ١٥٨﴾

﴾*158. Verily, Aṣ-Ṣafā and Al-Marwah*[3] *are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah (pilgrimage) of the House to perform Ṭawāf between them. And whoever does good voluntarily, then verily, Allāh is All-Recognizer, All-Knower*﴿.

The Meaning of "it is not a sin" in the *Āyah*

Imām Aḥmad reported that 'Urwah said that he asked 'Ā'ishah about what Allāh stated:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾

﴾*Verily, Aṣ-Ṣafā and Al-Marwah (two mountains in Makkah) are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Ṭawāf) between them (Aṣ-Ṣafā and Al-Marwah).*﴿

"By Allāh! It is not a sin if someone did not perform *Ṭawāf* around them." 'Ā'ishah said, "Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, 'It

[1] Aḥmad 4:27.

[2] Muslim 2:633.

[3] The names of the two small mountains that the pilgrims walk and run between during the rites of *'Umrah*.

is not a sin if one did not perform *Ṭawāf* around them.' Rather, the *Āyah* was revealed regarding the Anṣār, who before Islam, used to assume *Ihlāl* (or *Iḥrām* for *Ḥajj*) in the area of Mushallal for their idol Manāt that they used to worship. Those who assumed *Ihlāl* for Manat, used to hesitate to perform *Ṭawāf* (going) between Mounts Aṣ-Ṣafā and Al-Marwah. So they (during the Islamic era) asked Allāh's Messenger ﷺ about it, saying, 'O Messenger of Allāh! During the time of *Jāhiliyyah*, we used to hesitate to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah.' Allāh then revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ
بِهِمَا﴾

﴾Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah of the House to perform the going (Ṭawāf) between them.﴿"

'Ā'ishah then said, " Allāh's Messenger ﷺ has made it the Sunnah to perform *Ṭawāf* between them (Aṣ-Ṣafā and Al-Marwah), and thus, no one should abandon performing *Ṭawāf* between them."[1] This *Ḥadīth* is reported in the *Ṣaḥīḥayn*.

In another narration, Imām Az-Zuhri reported that 'Urwah said: Later on I ('Urwah) told Abu Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām (of 'Ā'ishah's statement) and he said, "I have not heard of such information. However, I heard learned men saying that all the people, except those whom 'Ā'ishah mentioned, said, 'Our *Ṭawāf* between these two hills is a practice of *Jāhiliyyah*.' Some others among the Anṣār said, 'We were commanded to perform *Ṭawāf* of the *Ka'bah*, but not between Aṣ-Ṣafā and Al-Marwah.' So Allāh revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ﴾

﴾Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.﴿"

Abu Bakr bin 'Abdur-Raḥmān then said, "It seems that this verse was revealed concerning the two groups." [2] Al-Bukhāri collected a similar narration by Anas.

Ash-Sha'bi said, "Īsāf (an idol) was on Aṣ-Ṣafā while Nā'ilah

[1] Aḥmad 6:144.

[2] *Fatḥ Al-Bāri* 3:581, and Muslim 2:929.

(an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing *Ṭawāf* between them. Thereafter, the *Āyah* (2:158 above) was revealed."

The Wisdom behind legislating *Sa'ī* between Aṣ-Ṣafā and Al-Marwah

Muslim recorded a long *Ḥadīth* in his *Ṣaḥīḥ* from Jābir, in which Allāh's Messenger ﷺ finished the *Ṭawāf* around the House, and then went back to the *Rukn* (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near Aṣ-Ṣafā while reciting:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾

﴾Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.﴿

The Prophet ﷺ then said, «*I start with what Allāh has commanded me to start with [meaning start the Sa'ī (i.e., fast walking) from the Aṣ-Ṣafā]*». In another narration of An-Nasa'i, the Prophet ﷺ said, «*Start with what Allāh has started with (i.e., Aṣ-Ṣafā).*»[1]

Imām Aḥmad reported that Ḥabībah bint Abu Tajrāh said, "I saw Allāh's Messenger ﷺ performing *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah, while the people were in front of him and he was behind them walking in *Sa'ī*. I saw his garment twisted around his knees because of the fast walking in *Sa'ī* (he was performing) and he was reciting:

«اسْعَوْا فَإِنَّ اللهَ كَتَبَ عَلَيْكُمُ السَّعْيَ».

«*Perform Sa'ī, for Allāh has prescribed Sa'ī on you.*»"[2]

This *Ḥadīth* was used as a proof for the fact that *Sa'ī* is a *Rukn*[3] of *Ḥajj*. It was also said that *Sa'ī* is *Wājib*,[4] and not a *Rukn* of *Ḥajj* and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with

[1] Muslim and An-Nasā'i 5:239.

[2] Aḥmad 6:421.

[3] A pillar, which if not performed, then the act of worship must be repeated.

[4] An obligatory element, which if not performed can be expiated as directed.

Damm.[1] Allāh has stated that *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah is among the symbols of Allāh, meaning, among the acts that Allāh legislated during the *Ḥajj* for Prophet Ibrāhīm.

Earlier we mentioned the *Ḥadīth* by Ibn 'Abbās that the origin of *Ṭawāf* comes from the *Ṭawāf* of Ḥajar (Prophet Ibrāhīm's wife), between Aṣ-Ṣafā and Al-Marwah seeking water for her son (Ismā'īl) Ibrāhīm had left them in Makkah, where there was no habitation for her. When Ḥajar feared that her son would die, she stood up and begged Allāh for His help and kept going back and forth in that blessed area between Aṣ-Ṣafā and Al-Marwah. She was humble, fearful, frightened and meek before Allāh. Allāh answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

«طَعَامُ طُعْمٍ، وَشِفَاءُ سُقْمٍ»

«*A tasty (or nutritional) food and a remedy for the illness.*»

Therefore, whoever performs *Sa'ī* between Aṣ-Ṣafā and Al-Marwah should remember his meekness, humbleness and need for Allāh to guide his heart, lead his affairs to success and forgive his sins. He should also want Allāh to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allāh to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, — the same providence which was provided to Ḥajar.

Allāh then states:

﴾وَمَن تَطَوَّعَ خَيْرًا﴿

﴾*And whoever does good voluntarily.*﴿

It was said that the *Āyah* describes performing *Ṭawāf* more than seven times, it was also said that it refers to voluntary *'Umrah* or *Ḥajj*. It was also said that it means volunteering to do good works in general, as Ar-Rāzi has stated. The third opinion was attributed to Al-Ḥasan Al-Baṣri.[2] Allāh knows best.

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[1] A form of expiation in which an animal is slaughtered in Makkah and distributed among the poor.

[2] Ar-Rāzi 4:146.

Allāh states:

﴿فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾

﴾*...then verily, Allāh is All-Recognizer, All-Knower.*﴿

meaning, Allāh's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone. Indeed:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

﴾*Surely, Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.*﴿ (4:40)

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾﴾

﴾*159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allāh and cursed by the cursers.*﴿

﴾*160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.*﴿

﴾*161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allāh and of the angels and of mankind, combined.*﴿

﴾*162. They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved*﴿.

The Eternal Curse for Those Who hide Religious Commandments

These *Ayāt* sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allāh

has made such aspects clear for His servants through the Books that He revealed to His Messengers. Abu Al-'Āliyah said that these *Āyāt*, "were revealed about the People of the Scripture who hid the description of Muḥammad ﷺ."[1] Allāh then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allāh and by the cursers.

A *Ḥadīth* in the *Musnad*, narrated through several chains of narrators, that strengthens the overall judgment of the *Ḥadīth*, states that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

«*Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.*»[2]

It is also recorded by Al-Bukhāri that Abu Hurayrah said, "If it was not for an *Āyah* in Allāh's Book, I would not have narrated a *Ḥadīth* for anyone:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾

﴾*Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down,*﴿"[3]

Mujāhid said, "When the earth is struck by drought, the animals say, 'This is because of the sinners among the Children of Ādam. May Allāh curse the sinners among the Children of Ādam.'"[4]

Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that

﴿وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾

﴾*and cursed by the cursers*﴿

means that the angels and the believers will curse them.[5]

[1] Ibn Abi Ḥātim 1:170.

[2] Aḥmad 2:495.

[3] *Fatḥ Al-Bāri* 1:258.

[4] Ibn Abi Ḥātim 1:175.

[5] Ibn Abi Ḥātim 1:174.

Moreover, a *Ḥadīth* states that everything, including the fish in the sea, asks for forgiveness for the scholars. The *Āyah* (2:159 above) states that those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allāh, the angels, all humanity, and those who curse (including the animals) each in its own distinct way. Allāh knows best.

From this punishment, Allāh excluded all who repent to Him:

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟﴾

﴾Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).﴿

This *Āyah* refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

﴿فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴾These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴿

This *Āyah* also indicates that those who used to call to innovation, or even disbelief, and repent to Allāh, then Allāh will forgive them. Allāh afterwards states that those who disbelieve in Him and remain in this state until they die, then:

﴿أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَٰلِدِينَ فِيهَا﴾

﴾it is they on whom is the curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).﴿

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of *Jahannam*, where,

﴿لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ﴾

﴾their punishment will neither be lightened﴿

Hence, the torment will not be decreased for them,

﴿وَلَا هُمْ يُنظَرُونَ﴾

﴾nor will they be reprieved.﴿

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge

with Allāh from this evil end.

Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers. 'Umar bin Al-Khaṭṭāb and the Imāms after him used to curse the disbelievers in their *Qunūt* (a type of supplication) during the prayer and otherwise. As for cursing a specific disbeliever, some scholars stated that it is not allowed to curse him, because we do not know how Allāh will make his end. Others said that it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allāh curse him! He is being brought repeatedly (to be flogged for drinking)." Allāh's Messenger ﷺ said:

«لَا تَلْعَنْهُ فَإِنَّه يُحِبُّ اللهَ وَرَسُولَهُ»

«*Do not curse him, for he loves Allāh and His Messenger*».[1]

This *Ḥadīth* indicates that it is allowed to curse those who do not love Allāh and His Messenger ﷺ. Allāh knows best.

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾﴾

﴾*163. And your Ilāh (God) is One Ilāh (God – Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.*﴿

In this *Āyah*, Allāh mentions that He is the only deity, and that He has no partners or equals. He is Allāh, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious — *Ar-Raḥmān*, the Most Merciful — *Ar-Raḥīm*. We explained the meanings of these two Names in the beginning of *Sūrat Al-Fātihah*. Shahr bin Ḥawshab reported that Asmā' bint Yazīd bin As-Sakan narrated that Allāh's Messenger ﷺ said:

«اسْمُ اللهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ

«*Allāh's Greatest Name is contained in these two Āyāt*»:

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾﴾

[1] Abdur-Razzāq 7:381, similar with Al-Bukhāri, no. 6780.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
وَٱلْفُلْكِ ٱلَّتِي تَجْرِي فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ
مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ
بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ
ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ
وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ
ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ
لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ
أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾
يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِي ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم
بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

﴾And your Ilāh (God) is One Ilāh (God – Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴿ and:

﴾الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾﴿

﴾Alif-Lām-Mīm. Allāh! Lā ilahā illa Huwa (none has the right to be worshipped but He), Al-Haiyūl-Qaiyūm (the Ever Living, the One Who sustains and protects all that exists).﴿ (3:1, 2)"[1]

Then Allāh mentions some of the proof that He is alone as the deity, that He is the One who created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness. Allāh said:

﴾إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِي تَجْرِي فِي ٱلْبَحْرِ بِمَا
يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ
دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴿

﴾164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes

[1] Abu Dāwud 2:168.

the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayāt (proofs, evidences, signs, etc.) for people of understanding.﴾

The Proofs for *Tawhīd*

Allāh said:

﴿إِنَّ فِي خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*Verily, in the creation of the heavens and the earth...* ﴿

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has. Allāh continues:

﴿وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴾*...and in the alternation of night and day.*﴿

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allāh said:

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

﴾*It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.*﴿ (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allāh said:

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ﴾

﴾*Allāh merges the night into the day, and He merges the day into the night*﴿ (57:6)

meaning, He extends the length of one from the other and vice versa. Allāh then continues:

﴿وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ﴾

﴾*...and the ships which sail through the sea with that which is of use to mankind,*﴿

Shaping the sea in this manner, so that it is able to carry

ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allāh then continues:

﴿وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴾*...and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death*﴿, which is similar to Allāh's statement:

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾﴾

﴾*And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.*﴿ (36:33), until:

﴿وَمِمَّا لَا يَعْلَمُونَ﴾

﴾*which they know not.*﴿ (36:36)

Allāh continues:

﴿وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾

﴾*and the moving (living) creatures of all kinds that He has scattered therein,*﴿

meaning, in various shapes, colors, uses and sizes, whether small or large. Allāh knows all that, sustains it, and nothing is concealed from Him. Similarly, Allāh said:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَٰبٍ مُّبِينٍ﴾

﴾*And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawḥ Al-Maḥfūẓ – the Book of Decrees with Allāh).*﴿ (11:6)

﴿وَتَصْرِيفِ ٱلرِّيَٰحِ﴾

﴾*...and in the veering of winds...*﴿

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north

(the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the *Ka'bah*, sometimes from the west, striking its back. There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allāh knows best.

Allāh continues:

﴿وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*...and clouds which are held between the sky and the earth,* ﴾

The clouds run between the sky and the earth to wherever Allāh wills of lands and areas.

Allāh said next:

﴿لَأَيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿*...are indeed Ayāt for people of understanding,* ﴾

meaning, all these things are clear signs that testify to Allāh's Oneness. Similarly, Allāh said:

﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ
يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ
هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾﴾

﴿*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire."*﴾ (3:190, 191)

﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا
لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ
ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ
حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾﴾

﴾165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is severe in punishment.﴿

﴾166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them﴿.

﴾167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.﴿

The Condition of the Polytheists in this Life and the Hereafter

In these *Āyāt*, Allāh mentions the condition of the polytheists in this life and their destination in the Hereafter. They appointed equals and rivals with Allāh, worshipping them along with Allāh and loving them, just as they love Allāh. However, Allāh is the only deity worthy of worship, Who has neither rival nor opponent nor partner. It is reported in the *Ṣaḥīḥayn* that 'Abdullāh bin Mas'ūd said: I said, "O Messenger of Allāh! What is the greatest sin?" He said:

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

«To appoint a rival to Allāh while He Alone has created you.»[1]

Allāh said:

﴾وَالَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ﴿

﴾But those who believe, love Allāh more (than anything else)﴿

Because these believers love Allāh, know His greatness, revere Him, believe in His Oneness, then they do not associate

[1] *Fatḥ Al-Bāri* 8:3 and Muslim 1:90.

anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allāh warns those who commit *Shirk*,

﴿وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا﴾

﴾*If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh.*﴿

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and *Shirk* (polytheism), then they would shun the deviation that they live by.

Allāh mentions their false beliefs in their idols, and that those they followed will declare their innocence of them. Allāh said:

﴿إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا﴾

﴾*When those who were followed disown (declare themselves innocent of) those who followed (them).*﴿

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

﴿تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ﴾

﴾*We declare our innocence (from them) before You. It was not us they worshipped.*﴿ (28:63), and:

﴿سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴾*"Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."*﴿ (34:4)

The *Jinn* will also disown the disbelievers who worshipped them, and they will reject that worship. Allāh said:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَافِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝﴾

﴾*And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the*

Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴾ (46:5, 6) Allāh said:

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ
ضِدًّا ﴿٨٢﴾﴾

﴾*And they have taken (for worship) ālihah (gods) besides Allāh, that they might give them honor, power and glory (and also protect them from Allāh' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).*﴿ (19:81, 82) Prophet Ibrāhīm said to his people:

﴿إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّـٰصِرِينَ﴾

﴾*You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.*﴿ (29:25) Allāh said:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ
ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَـٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ
أَندَادًا وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَـٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾﴾

﴾*But if you could see when the Ẓālimūn (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimīn (polytheists, sinners, disbelievers, criminals)." Those who were deemed weak will say*

to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴿ (34:31-33) Allāh said:

﴾وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ
لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم مَّا أَنَا
بِمُصْرِخِكُمْ وَمَا أَنتُم بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٢﴾﴿

﴾*And Shayṭān (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the Ẓālimīn (polytheists and wrongdoers).*﴿ (14:22)

Allāh then said:

﴾وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴿

﴾*...and they see the torment, then all their relations will be cut off from them.*﴿

meaning, when they see Allāh's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire. 'Aṭā' reported that Ibn 'Abbās said about:

﴾وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴿

﴾*then all their relations will be cut off from them.*﴿

"meaning the friendship." Mujāhid reported a similar statement in another narration by Ibn Abu Najīh.[1]

[1] Aṭ-Ṭabari 3:290.

Allāh said:

﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا﴾

﴾And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."﴿

This *Āyah* means: 'If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allāh Alone instead.' But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allāh said. This is why Allāh said:

﴿كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ﴾

﴾Thus Allāh will show them their deeds as regrets for them.﴿

meaning, their works will vanish and disappear. Similarly, Allāh said:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾﴾

﴾And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴿ (25:23)

Allāh also said:

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ﴾

﴾The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.﴿ (14:18), and:

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً﴾

﴾As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water.﴿ (24:39)

This is why Allāh said — at the end of the *Āyah* 2:167 above

﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

﴾And they will never get out of the Fire.﴿

﴿يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

﴾168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you an open enemy.﴿

﴾169. He (Satan) commands you only what is evil and Faḥshā' (sinful), and that you should say about Allāh what you know not.﴿

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of *Shayṭān*

After Allāh stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of *Shayṭān*, meaning his ways and methods with which he misguides his followers, like prohibiting the *Bahīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or *Sā'ibah* (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a *Wāṣilah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that *Shayṭān* made attractive to them during the time of *Jāhiliyyah*. Muslim recorded 'Iyāḍ bin Ḥimār saying that Allāh's Messenger ﷺ said that Allāh the Exalted says,

«يَقُولُ اللهُ تَعَالَى: إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ، - وَفِيهِ - وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

«'Every type of wealth I have endowed My servants is allowed for them...' (until), 'I have created My servants Ḥunafā' (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I

allowed for them.'»[1]

Allāh said:

﴿إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

﴾*...he is to you an open enemy.*﴿

warning against Satan. Allāh said in another instance:

﴿إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾﴾

﴾*Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire.*﴿ (35:6), and:

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴾*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Ẓālimīn (polytheists, and wrongdoers, etc).*﴿ (18:50)

Qatādah and As-Suddi commented on what Allāh said:

﴿وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ﴾

﴾*...and follow not the footsteps of Shayṭān (Satan)*﴿:

Every act of disobedience to Allāh is among the footsteps of Satan.[2]

'Abd bin Humayd reported that Ibn 'Abbās said: "Any vow or oath that one makes while angry, is among the footsteps of *Shayṭān* and its expiation is that of the vow." [3] Allāh's statement:

﴿إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

﴾*He (Satan) commands you only what is evil and Faḥshā (sinful), and that you should say about Allāh what you know not.*﴿

The verse means: 'Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as

[1] Muslim 4:2197.

[2] Ibn Abi Ḥātim 1:211.

[3] Feeding ten poor persons, clothing them, freeing a servant, or fasting three days; and refer to 5:89 in the Qur'ān.

adultery and so forth. He commands you to commit what is even worse, that is, saying about Allāh without knowledge.' So this includes every innovator and disbeliever.

الجزء الثاني ٢٦ سورة البقرة

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا مَآ أَنزَلَ ٱللَّهُ قَالُوا بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ
ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا
يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا كَمَثَلِ ٱلَّذِى يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ
﴿١٧١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ
وَٱشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ
عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ
لِغَيْرِ ٱللَّهِ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ
ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُولَٰٓئِكَ مَا يَأْكُلُونَ
فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰٓئِكَ ٱلَّذِينَ
ٱشْتَرَوُا ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ فَمَآ
أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ
بِٱلْحَقِّ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

﴿وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا مَآ أَنزَلَ ٱللَّهُ قَالُوا بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾﴾

﴾170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴿

﴾171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴿

The Polytheist imitates Other Polytheists

Allāh states that if the disbelievers and polytheists are called to follow what Allāh has revealed to His Messenger ﷺ and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities. Allāh criticized their reasoning:

﴿أَوَلَوْ كَانَ ءَابَآؤُهُمْ﴾

﴾(Would they do that!) even though their fathers﴿,

meaning, those whom they follow and whose practices they imitate, and:

﴿لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

﴾...did not understand anything nor were they guided?﴿

meaning, they had no sound understanding or guidance. Ibn Isḥāq reported that Ibn 'Abbās said that this was revealed about a group of Jews whom Allāh's Messenger ﷺ called to Islām, but they refused, saying, "Rather, we shall follow what we found our forefathers following." So Allāh revealed this *Āyah* (2:170) above."[1]

The Disbeliever is just like an Animal

Allāh then made a parable of the disbelievers, just as He said in another *Āyah*:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ﴾

﴾*For those who believe not in the Hereafter is an evil description.*﴿ (16:60)

Similarly, Allāh said here (2:171 above)

﴿وَمَثَلُ الَّذِينَ كَفَرُوا﴾

﴾*And the example of those who disbelieve...* ﴿

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds. This is what is reported from Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, 'Ikrimah, 'Aṭā', Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.[2]

﴿صُمٌّ بُكْمٌ عُمْىٌ﴾

[1] Aṭ-Ṭabari 3:305.

[2] Ibn Abi Ḥātim 1:225-228.

﴾They are deaf, dumb, and blind.﴿

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

﴾فَهُمْ لَا يَعْقِلُونَ﴿

﴾So they do not understand.﴿

means, they do not comprehend or understand anything.

﴾يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾﴿

﴾172. O you who believe (in the Oneness of Allāh – Islāmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship﴿.

﴾173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴿

The Command to eat Pure Things and the Explanation of the Prohibited Things

Allāh commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a *Ḥadīth* recorded by Imām Aḥmad, that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴾يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴿، وَقَالَ: ﴾يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴿ ثُمَّ ذَكَرَ الرَّجُلَ

يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِّيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟»

«*O people! Allāh is Ṭayyib (Pure and Good) and only accepts that which is Ṭayyib. Allāh has indeed commanded the believers with what He has commanded the Messengers, for He said:* ﴾*O (you) Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am well-acquainted with what you do*﴿ (23:51), and: ﴾*O you who believe! Eat of the lawful things that We have provided you with*﴿ He then mentioned a man, «*who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, 'O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?"*»[1] It was also recorded by Muslim and At-Tirmidhi [2]

After Allāh mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allāh willing, as Allāh said:

﴾أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ﴿

﴾*Lawful to you is (the pursuit of) watergame and its use for food*﴿ (5:96),

and because of the *Ḥadīth* about the whale recorded in the *Ṣaḥīḥ*.[3] The *Musnad, Al-Muwaṭṭa'* and the *Sunan* recorded the Prophet ﷺ saying about the sea:

«هُوَ الطَّهُورُ مَاؤُهُ وَالْحِلُّ مَيْتَتُهُ»

[1] Aḥmad 3:328.
[2] Muslim 2:703, *Tuḥfat Al-Aḥwadhi* 8:333.
[3] *Fatḥ Al-Bāri* 6:152.

«*Its water is pure and its dead are permissible.*»[1]

Ash-Shāfi'ī, Aḥmad, Ibn Mājah, and Ad-Dāraquṭni reported that Ibn 'Umar said that the Prophet ﷺ said:

«أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ، السَّمَكُ وَالْجَرَادُ وَالْكَبِدُ وَالطِّحَالُ»

«*We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen*».[2]

We will mention this subject again in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'ān), *In shā' Allāh* (if Allāh wills).

Issue: According to Ash-Shāfi'ī and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Mālik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurṭubi commented: "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid."[3] Ibn Mājah reported that Salmān said that Allāh's Messenger ﷺ was asked about butter, cheese and fur. He said:

«الْحَلَالُ مَا أَحَلَّ اللهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»

«*The allowed is what Allāh has allowed in His Book and the prohibited is what Allāh has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.*»[4]

Allāh has prohibited eating the meat of swine, whether

[1] Aḥmad 5:365, *Al-Muwaṭṭa'* 1:22, Abu Dawūd 1:64, *Tuḥfat Al-Aḥwadhi* 1: 224, An-Nasā'i 1:50, and Ibn Mājah 1:136.

[2] *Tartīb Musnad Ash-Shāfi'ī* 2:173, Aḥmad 2:97, Ibn Mājah 2:1073, Ad-Dāraquṭni 4:272.

[3] Al-Qurṭubi 2:221.

[4] Ibn Mājah 2:1117.

slaughtered or not, and this includes its fat, either because it is implied, or because the term *Lahm* includes that, or by analogy. Similarly prohibited are offerings to other than Allāh, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of *Jāhiliyyah*. Al-Qurtubi mentioned that 'Ā'ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables."[1]

The Prohibited is Allowed in Cases of Emergency

Then Allāh permitted eating these things when needed for survival or when there are no permissible types of food available. Allāh said:

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ﴾

﴾But if one is forced by necessity without willful disobedience nor transgressing due limits﴿,

meaning, without transgression or overstepping the limits,

﴿فَلَا إِثْمَ عَلَيْهِ﴾

﴾...then there is no sin on him.﴿

meaning, if one eats such items, for,

﴿إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾Truly, Allāh is Oft-Forgiving, Most Merciful.﴿

Mujāhid said, "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allāh, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allāh, then the permission does not apply to him even if he is in dire need." The same was reported from Saʻīd bin Jubayr. Saʻīd and Muqātil bin Ḥayyān are reported to have said that without willful disobedience means, "Without believing that it

[1] Al-Qurtubi 2:224.

is permissible."[1] It was reported that Ibn 'Abbās commented on the *Āyah*:

﴿غَيْرَ بَاغٍ وَلَا عَادٍ﴾

﴿...without willful disobedience nor transgressing﴾

saying, "Without willful disobedience means eating the dead animal and not continuing to do so. Qatādah said:

﴿غَيْرَ بَاغٍ﴾

﴿without willful disobedience﴾ "Without transgressing by eating from the dead animals, that is when the lawful is available."[2]

Issue: When one in dire straits finds both — dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Mājah reported that 'Abbād bin Shuraḥbil Al-Ghubari said, "One year we suffered from famine. I came to Al-Madīnah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allāh's Messenger ﷺ and told him what had happened. He said to the man:

«مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا - أَوْ سَاغِبًا - وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا» فَأَمَرَهُ فَرَدَّ إِلَيْهِ ثَوْبَهُ، فَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ.

«You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.»

The Prophet ﷺ commanded him to return 'Abbād's garment to him, and to offer him a *Wasq* (around 180 kilograms) - or a half *Wasq* - of food[3]

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the *Ḥadīth* that 'Amr bin Shu'ayb narrated from his father that his grandfather said: Allāh's Messenger ﷺ was asked about the hanging clusters of dates. He said:

[1] Ibn Abi Ḥātim 1:236.

[2] Aṭ-Ṭabari 3:324.

[3] Ibn Mājah 2:770.

«مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ بِفِيهِ غَيْرَ مُتَّخِذٍ خُبْنَةً، فَلَا شَيْءَ عَلَيْهِ»

«There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.»[1]

Muqātil bin Ḥayyān commented on:

﴿فَلَآ إِثْمَ عَلَيْهِۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾...then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴿

"For what is eaten out of necessity."[2] Sa'īd bin Jubayr said, "Allāh is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity."[3] Masrūq said, "Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire."[4] This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًاۙ أُولَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾﴾

﴾174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment﴿.

﴾175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire﴿.

﴾176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition﴿.

[1] *Tuḥfat Al-Aḥwadhi* 4:510.
[2] Ibn Abi Ḥātim 1:240.
[3] Ibn Abi Ḥātim 1:240.
[4] Al-Bayhaqi in *As-Sunan Al-Kubrā* 9:357.

Criticizing the Jews for concealing what Allāh revealed

Allāh said:

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَـٰبِ﴾

﴾*Verily, those who conceal what Allāh has sent down of the Book.*﴿

Meaning the Jews who concealed their Book's descriptions of Muḥammad ﷺ, all of which testify to his truth as a Messenger and a Prophet. They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muḥammad ﷺ, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit. They preferred the little that they gained over guidance and following the truth, believing in the Messenger ﷺ and having faith in what Allāh was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allāh made the truth about His Messenger ﷺ known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet ﷺ, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allāh criticized them again many times in His Book. For instance, Allāh said in this *Āyah* (2:174 above):

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَـٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا﴾

﴾*Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things).*﴿

meaning, the joys and delights of this earthly life. Allāh said:

﴿أُولَـٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ﴾

﴾*...they eat into their bellies nothing but fire,*﴿ meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allāh said:

﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

﴾*Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!*﴿ (4:10)

Also, reported in an authentic *Ḥadīth* is that Allāh's Messenger ﷺ said:

«الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

«*Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jahannam (Hell).*»[1]

Allāh said:

﴿وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.*﴿

This is because Allāh is furious with them for concealing the truth. They thus deserve Allāh's anger, so Allāh will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment. Then, Allāh said about them:

﴿أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ﴾

﴾*Those are they who have purchased error for guidance.*﴿

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books. Allāh said:

﴿وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ﴾

﴾*...and torment at the price of forgiveness,*﴿

meaning, they preferred torment over forgiveness due to the

[1] *Ṣaḥīḥ Al-Bukhārī* no. 5634, and Muslim no. 2065.

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ
ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ
وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ
ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ
وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ
صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ١٧٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ
عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ
بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ
إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ
بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ١٧٨ وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ١٧٩ كُتِبَ عَلَيْكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ
وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ١٨٠ فَمَنۢ بَدَّلَهُۥ
بَعْدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١٨١

sins they have committed. Allāh then said:

﴿فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ﴾

﴿*So how bold they are (for evil deeds which will push them) to the Fire.*﴾

Allāh states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer. We seek refuge with Allāh from this evil end.

Allāh's Statement:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

﴿*That is because Allāh has sent down the Book (the Qur'ān) in truth.*﴾

means, they deserve this painful torment because Allāh has revealed Books to His Messenger Muḥammad ﷺ, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allāh's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it. This Final Messenger — Muḥammad ﷺ — called them to Allāh, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the *Ayāt* that Allāh revealed to His

Messengers, and this is why they deserved the torment and the punishment. This is why Allāh said here (2:176):

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍ بَعِيدٍ ١٧٦﴾

﴾That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed about the Book are far away in opposition.﴿

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ
ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟
وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ١٧٧﴾

﴾177. It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh), and gives the Zakāh, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious).﴿

Al-Birr (Piety, Righteousness)

This *Āyah* contains many great wisdoms, encompassing rulings and correct beliefs.

As for the explanation of this *Āyah*, Allāh first commanded the believers to face Bayt Al-Maqdis, and then to face the *Ka'bah* during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims. Then Allāh sent revelation which clarified the wisdom behind this command, that is, obedience to Allāh, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is *Birr*, *Taqwā* and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allāh. This is why Allāh said:

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَـٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴿It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allāh and the Last Day,﴾

Similarly, Allāh said about the sacrifices:

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَـٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ﴾

﴿It is neither their meat nor their blood that reaches Allāh, but it is the piety from you that reaches Him.﴾ (22:37)

Abu Al-'Āliyah said, "The Jews used to face the west for their *Qiblah*, while the Christians used to face the east for their *Qiblah*. So Allāh said:

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ﴾

﴿It is not Birr that you turn your faces towards east and (or) west (in prayers)﴾ (2:177)

meaning, "this is faith, and its essence requires implementation." Similar was reported from Al-Ḥasan and Ar-Rabī' bin Anas.[1] Ath-Thawri recited:

﴿وَلَـٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ﴾

﴿but Birr is the one who believes in Allāh,﴾

and said that what follows are the types of *Birr*.[2] He has said the truth. Certainly, those who acquire the qualities mentioned in the *Āyah* will have indeed embraced all aspects of Islām and implemented all types of righteousness; believing in Allāh, that He is the only God worthy of worship, and believing in the angels the emissaries between Allāh and His Messengers.

The 'Books' are the Divinely revealed Books from Allāh to the Prophets, which were finalized by the most honorable Book (the Qur'ān). The Qur'ān supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'ān abrogates all previous Books and testfies to all of Allāh's Prophets, from the first Prophet to the Final Prophet, Muḥammad, may Allāh's

[1] Ibn Abi Ḥātim 1:251.

[2] Ibn Abi Ḥātim 1:253.

peace and blessings be upon them all.

Allāh's statement:

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ﴾

﴾...*and gives his wealth, in spite of love for it,*﴿

refers to those who give money away while desiring it and loving it. It is recorded in the *Ṣaḥīḥayn* that Abu Hurayrah narrated that the Prophet ﷺ said:

«أفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وتَخْشَى الْفَقْرَ»

«*The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.*»[1]

Allāh said:

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ۝٩﴾

﴾*And they give food, inspite of their love for it, to the Miskīn (the poor), the orphan, and the captive (saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."*﴿ (76:8, 9)

and:

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

﴾*By no means shall you attain Birr unless you spend of that which you love.*﴿ (3:92) Allāh's statement:

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴾...*and give them preference over themselves even though they were in need of that*﴿ (59:9)

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous *Ayāt* give away what they covet (but not necessarily need).

Allāh's statement:

﴿ذَوِى ٱلْقُرْبَىٰ﴾

﴾*the kinsfolk*﴿ refers to man's relatives, who have more rights

[1] *Fatḥ Al-Bāri* 3:334, and Muslim 2:716.

than anyone else to one's charity, as the *Hadīth* supports:

«الصَّدَقَةُ عَلَى الْمَسَاكِينِ صَدَقَةٌ، وعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ، فَهُمْ أَوْلَى النَّاسِ بِكَ وَبِبِرِّكَ وَإِعْطَائِكَ»

«Sadaqah (i.e., charity) given to the poor is a charity, while the Sadaqah given to the relatives is both Sadaqah and Silah (nurturing relations), for they are the most deserving of you and your kindness and charity».[1]

Allāh has commanded kindness to the relatives in many places in the Qur'ān.

﴿وَٱلْيَتَـٰمَىٰ﴾

﴿*to the orphans*﴾ The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence. 'Abdur-Razzāq reported that 'Ali said that the Prophet ﷺ said:

﴿وَٱلْمَسَـٰكِينَ﴾

﴿*and to Al-Masākīn*﴾ The *Miskīn* is the person who does not have enough food, clothing, or he has no dwelling. So the *Miskīn* should be granted the provisions to sustain him enough so that he can acquire his needs. In the *Sahīhayn* it is recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي تَرُدُّه التَّمْرَةُ والتَّمْرَتَانِ، واللُّقْمَةُ واللُّقْمَتَانِ، وَلٰكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنىً يُغْنِيه وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ»

«The Miskīn is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the Miskīn is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.»[2]

﴿وَٱبْنَ ٱلسَّبِيلِ﴾

﴿*and to the wayfarer*﴾ is the needy traveler who runs out of money and should, thus, be granted whatever amount that

[1] Ahmad 4:214.

[2] *Fath Al-Bāri* 3:399, and Muslim 2:719.

helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back. The guests are included in this category. 'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "*Ibn As-Sabīl* (wayfarer) is the guest who is hosted by Muslims."[1] Furthermore, Mujāhid, Sa'īd bin Jubayr, Abu Ja'far Al-Bāqir, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān said similarly.[2]

﴿وَٱلسَّآئِلِينَ﴾

﴾*and to those who ask*﴿ refers to those who beg people and are thus given a part of the *Zakāh* and general charity.

﴿وَفِى ٱلرِّقَابِ﴾

﴾*and to set servants free*﴿

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom. We will mention several of these categories and types under the *Tafsīr* of the *Āyah* on *Ṣadaqah* in *Sūrat Barā'ah* [chapter 9 in the Qur'ān], *In shā' Allāh*.

Allāh's statement:

﴿وَأَقَامَ ٱلصَّلَوٰةَ﴾

﴾*performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh)*﴿ means those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allāh. Allāh's statement:

﴿وَءَاتَى ٱلزَّكَوٰةَ﴾

﴾*and gives the Zakāh*﴿ means the required charity (*Zakāh*) due on one's money, as Sa'īd bin Jubayr and Muqātil bin Ḥayyān have stated.[3]

Allāh's statement:

﴿وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَـٰهَدُوا۟﴾

﴾*and who fulfill their covenant when they make it,*﴿

[1] Ibn Abi Ḥātim 1:259.

[2] Ibn Abi Ḥātim 1:260.

[3] Ibn Abi Ḥātim 1:264.

is similar to:

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ ۝٢٠﴾

﴿Those who fulfill the covenant of Allāh and break not the Mithāq (bond, treaty, covenant).﴾ (13:20)

The opposite of this characteristic is hypocrisy. As found in a *Ḥadīth*:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«The signs of a hypocrite are three: if he speaks, he lies; if he promises, he breaks his promise; and if he is entrusted, he breaches the trust.»[1]

In another version:

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«If he speaks, he lies; if he vows, he breaks his vow; and if he disputes, he is lewd.»[2]

Allāh's statement:

﴿وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ﴾

﴿...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).﴾

means, during the time of meekness and ailment.

﴿وَحِينَ الْبَأْسِ﴾

﴿...and at the time of fighting (during the battles).﴾

means on the battlefield while facing the enemy, as Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Murrah Al-Hamdāni, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān, Abu Mālik,[3] Aḍ-Ḍaḥḥāk and others have stated.[4]

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them. And

[1] Muslim 1:78.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:270-271.

[4] Aṭ-Ṭabari 3:355.

Allāh knows best, it is He Whom help is sought from, and upon Him we rely.

Allāh's statement:

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟﴾

﴾Such are the people of the truth﴿

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue. So they are the truthful,

﴿وَأُوْلَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ﴾

﴾and they are Al-Muttaqūn (the pious).﴿

because they avoided the prohibitions and performed the acts of obedience.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ
عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ
ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٧٩﴾﴾

﴾178. O you who believe! Al-Qiṣāṣ (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.﴿

﴾179. And there is (a saving of) life for you in Al-Qiṣāṣ (the Law of equality in punishment), O men of understanding, that you may acquire Taqwā.﴿

The Command and the Wisdom behind the Law of Equality

Allāh states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do

not transgress the set limits, as others before you transgressed them, and thus changed what Allāh has ordained for them. The reason behind this statement is that (the Jewish tribe of) Banu An-Naḍīr invaded Qurayẓah (another Jewish tribe) during the time of *Jāhiliyyah* (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadīr kills a person from Quraiẓah, he is not killed in retaliation, but only pays a hundred *Wasq*[1] of dates. However, when a person from Quraiẓah kills a Naḍīr man, he would be killed for him. If Naḍīr wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraiẓah man pays two hundred *Wasq* of dates [double the amount Naḍīr pays in *Diyah* (blood money)]. So Allāh commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allāh has commanded them. Allāh said:

﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِي ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ﴾

﴾*Al-Qiṣāṣ (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.*﴿

Allāh's statement:

﴿ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ﴾

﴾*the free for the free, the slave for the slave, and the female for the female.*﴿

was abrogated by the statement {life for life} (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhāri reported that 'Ali narrated that Allāh's Messenger ﷺ said:

«وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ»

«*The Muslim is not killed for the disbeliever (whom he kills).*»[2]

No opinion that opposes this ruling could stand correct, nor is there an authentic *Hadīth* to contradict it. However, Abu

[1] A camel load, sixty *Sā'*, approximately 165 liters.

[2] *Ṣaḥīḥ Al-Bukhāri* no. 111.

Ḥanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the *Āyah* (5:45) in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'ān).

The Four Imāms (Abu Ḥanifah, Mālik, Shāfi'ī and Aḥmad) and the majority of scholars stated that the group is killed for one person whom they murder. 'Umar said, about a boy who was killed by seven men, "If all the residents of San'a' (capital of Yemen today) collaborated on killing him, I would kill them all." No opposing opinion was known by the Companions during that time which constitutes a near *Ijmā'* (consensus). There is an opinion attributed to Imām Aḥmad that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu'ādh, Ibn Az-Zubayr, 'Abdul-Malik bin Marwān, Az-Zuhri, Ibn Sīrīn and Ḥabīb bin Abu Thābit. Allāh's statement:

﴿فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾

﴾*But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.*﴿

refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-'Āliyah, Abu Sha'thā', Mujāhid, Sa'īd bin Jubayr, 'Aṭā' Al-Ḥasan,[1] Qatādah[2] and Muqātil bin Ḥayyān.[3] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said:

﴿فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ﴾

﴾*But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money)*﴿

means the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the *Diyah* after capital punishment becomes due (against the killer), this is the *'Afw* (pardon mentioned in the *Āyah*)."[4] Allāh's statement:

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[1] Ibn Abi Ḥātim 1 : 278-279.

[2] Aṭ-Ṭabari 3 :368.

[3] Ibn Abi Ḥātim 1 :279.

[4] Ibn Abi Ḥātim 1 :280.

﴿فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ﴾

﴾...*then it should be sought in a good manner,*﴿

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

﴿وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾

﴾ *and paid to him respectfully.*﴿

means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allāh's statement:

﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾

﴾*This is an alleviation and a mercy from your Lord.*﴿

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa'īd bin Mansūr reported that Ibn 'Abbās said, "The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allāh said to this *Ummah* (the Muslim nation):

﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ﴾

﴾*The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),*﴿

Hence, 'pardoning' or 'forgiving' means accepting blood money in intentional murder cases."[1] Ibn Ḥibbān also recorded this in his *Ṣaḥīḥ*.[2] Qatādah said:

﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ﴾

[1] *Sunan Sa'īd bin Manṣūr* 2:652.

[2] Ibn Ḥibbān 7:601.

﴾*This is an alleviation from your Lord*﴿

Allāh had mercy on this *Ummah* by giving them the *Diyah* which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injīl (the Gospel - the Christians) were required to pardon (the killer, but no *Diyah* was legislated). This *Ummah* (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money." Similar was reported from Sa'īd bin Jubayr, Muqātil bin Ḥayyān and Ar-Rabī' bin Anas.[1]

Allāh's statement:

﴿فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ﴾

﴾*So after this whoever transgresses the limits, he shall have a painful torment.*﴿

means, those who kill in retaliation after taking the *Diyah* or accepting it, they will suffer a painful and severe torment from Allāh. The same was reported from Ibn 'Abbās, Mujāhid, 'Aṭā' 'Ikrimah, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān.[2]

The Benefits and Wisdom of the Law of Equality

Allāh's statement:

﴿وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ﴾

﴾*And there is life for you in Al-Qiṣāṣ*﴿

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'ān:

﴿وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ﴾

[1] Ibn Abi Ḥātim 1:274-275.

[2] Ibn Abi Ḥātim 1:278-279.

سورة البقرة ٢٨ الجزء الثاني

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ
عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ
عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ
يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ
رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ
وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ
فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ
ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا
هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ
عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

﴾And there is (a saving of) life for you in Al-Qiṣāṣ (the Law of equality in punishment).﴿

Abu Al-'Āliyah said, "Allāh made the Law of equality a 'life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn." Similar statements were reported from Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.[1] Allāh's statement:

﴿يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴾O men of understanding, that you may acquire Taqwā.﴿

means, 'O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allāh and what He considers sinful.' *Taqwā* (mentioned in the *Āyah*) is a word that means doing all acts of obedience and refraining from all prohibitions.

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿١٨٠﴾ فَمَنۢ بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ إِنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ

[1] Ibn Abi Ḥātim 1:290-292.



﴾180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqīn (the pious).﴿

﴾181. Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.﴿

﴾182. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.﴿

Including Parents and Relatives in the Will was later abrogated

This *Āyah* contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the *Āyah* about inheritance was revealed. When the *Āyah* of inheritance was revealed, this *Āyah* was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allāh. Therefore, deserving inheritors take their fixed inheritance without the need to be included in the will or to be reminded of the favor of the inherited person. For this reason we see the *Ḥadīth* narrated in the *Sunan* and other books that 'Amr bin Khārijah said: I heard Allāh's Messenger ﷺ saying in a speech:

«إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِوَارِثٍ»

«*Allāh has given each heir his fixed share. So there is no will for a deserving heir.*»[1]

Imām Aḥmad recorded that Muḥammad bin Sīrīn said: Ibn 'Abbās recited *Sūrat Al-Baqarah* (chapter 2 in the Qur'ān) until he reached the *Āyah*:

﴿إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ﴾

[1] *Tuḥfat Al-Aḥwadhi* 6:313, An-Nasā'i 6:247, and Ibn Mājah 2:905.

﴿*...if he leaves wealth, that he makes a bequest to parents and next of kin.*﴾

He then said, "This *Āyah* was abrogated." This was recorded by Sa'īd bin Manṣūr and Al-Ḥākim in his *Mustadrak*[1] Al-Ḥākim Said, "It is *Ṣaḥīḥ* according to their criteria (Al-Bukhāri and Muslim)". Ibn Abu Ḥātim reported that Ibn 'Abbās said that Allāh's statement:

﴿الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ﴾

﴿*a bequest to parents and next of kin*﴾

was abrogated by the *Āyah*:

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ
مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾﴾

﴿*There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share.*﴾ (4:7)

Ibn Abu Ḥātim then said, "It was reported from Ibn 'Umar, Abu Mūsā, Sa'īd bin Musayyib, Al-Ḥasan, Mujāhid, 'Aṭā' Sa'īd bin Jubayr, Muḥammad bin Sīrīn,[2] 'Ikrimah,[3] Zayd bin Aslam and Ar-Rabī' bin Anas. Qatādah, As-Suddi, Muqātil bin Ḥayyān,[4] Ṭāwūs,[5] Ibrāhīm An-Nakha'ī, Shurayḥ, Aḍ-Ḍaḥḥāk and Az-Zuhri said that this *Āyah* (2:180 above) was abrogated by the *Āyah* about the inheritors (4:7)."[6]

The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the *Āyah* about the will. It is recorded in the *Ṣaḥīḥayn* that Ibn 'Umar said that Allāh's Messenger ﷺ said:

[1] Sa'īd bin Manṣūr 2:663, and Al-Ḥākim 2:273.
[2] Ibn Abi Ḥātim 1:301-302.
[3] Aṭ-Ṭabari 3:391.
[4] Ibn Abi Ḥātim 1:302-303.
[5] Aṭ-Ṭabari 3:389.
[6] Ibn Abi Ḥātim 1:303.

«مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

«It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.»

Ibn 'Umar commented, "Ever since I heard this statement from Allāh's Messenger ﷺ, no night has passed, but my will is kept ready with me."[1] There are many other *Ayāt* and *Ahādīth* ordering kindness and generosity to one's relatives.

The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess. It is recorded in the *Ṣaḥīḥayn*[2] that Sa'd bin Abu Waqqāṣ said, "O Allāh's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?" He said, "No." Sa'd said, "Then may I will half of it?" He said, "No." Sa'd said, "One-third?" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others." Al-Bukhāri mentioned in his *Ṣaḥīḥ* that Ibn 'Abbās said, "I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allāh's Messenger ﷺ said:

«الثُّلُثُ وَالثُّلُثُ كَثِيرٌ»

«One-third, yet even one-third is too much.»"[3]

Allāh's statement:

﴿فَمَنۢ بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾﴾

﴾Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.﴿

[1] *Fatḥ Al-Bāri* 5:419, and Muslim 3:1249 and 1250.

[2] *Fatḥ Al-Bāri* 5:724, and Muslim 3:1250.

[3] *Ṣaḥīḥ Al-Bukhāri* no. 2743.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then

﴿فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ﴾

﴾*the sin shall be on those who make the change.*﴿

Ibn 'Abbās and others said, "The dead person's reward will be preserved for him by Allāh, while the sin is acquired by those who change the will."[1]

﴿إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴾*Truly, Allāh is All-Hearer, All-Knower.*﴿

means, Allāh knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allāh's statement:

﴿فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا﴾

﴾*But he who fears from a testator some unjust act or wrongdoing,*﴿

Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and As-Suddi said, "Error."[2] These errors include such cases as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him. Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth. Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention. In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allāh mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the

[1] Aṭ-Ṭabari 3:397.

[2] Ibn Abi Ḥātim 1:310-311.

previous *Āyah*. And Allāh knows best.

The Virtue of Fairness in the Will

'Abdur-Razzāq reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَه بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ».

«*A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire. A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.*»

Abu Hurayrah then said, "Read if you wish:

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا﴾

﴾*These are the limits ordained by Allāh, so do not transgress them.*﴿"[1] (2:229)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝١٨٣ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝١٨٤﴾

﴾*183. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwā.*﴿

﴾*184. Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better*

[1] 'Abdur-Razzāq 9:88.

for you if only you know.﴾

The Order to Fast

In an address to the believers of this *Ummah*, Allāh ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allāh the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allāh mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allāh said:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ
ءَاتَىٰكُمْ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ﴾

﴿*To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.*﴾ (5:48)

Allāh said in this *Āyah*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٣﴾﴾

﴿*O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwā).*﴾

since the fast cleanses the body and narrows the paths of *Shayṭān*. In the *Ṣaḥīḥayn* the following *Ḥadīth* was recorded:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ
فَإِنَّهُ لَهُ وِجَاءٌ».

«*O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.*»[1]

Allāh then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts,

[1] *Fatḥ Al-Bāri* 9:8, and Muslim 2:1018.

thereby weakening their resolve and endurance.»

The various Stages of Fasting

Al-Bukhāri and Muslim recorded that 'Ā'ishah said, "(The day of) *'Āshurā'* was a day of fasting. When the obligation to fast Ramaḍān was revealed, those who wished fasted, and those who wished did not."[1] Al-Bukhāri recorded the same from Ibn 'Umar and Ibn Mas'ūd.[2]

Allāh said:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

Mu'ādh commented, "In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day." Al- Bukhāri recorded Salamah bin Al-Akwa' saying that when the *Āyah*:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

was revealed, those who did not wish to fast, used to pay the *Fidyah* (feeding a poor person for each day they did not fast) until the following *Āyah* (2:185) was revealed abrogating the previous *Āyah*.[3] It was also reported from 'Ubaydullāh from Nāfi' that Ibn 'Umar said; "It was abrogated." [4] As-Suddi reported that Murrah narrated that 'Abdullāh said about this *Āyah*:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

﴿those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person)

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[1] *Fatḥ Al-Bāri* 8 : 26 and Muslim 2 :792.

[2] *Fatḥ Al-Bāri* 8 :26.

[3] *Fatḥ Al-Bāri* 8 :29.

[4] Ibid.

(for every day).﴾

"It means 'those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead."[1] Allāh then said:

﴿فَمَن تَطَوَّعَ خَيْرًا﴾

﴾*But whoever does good of his own accord*﴿

meaning whoever fed an extra poor person,

﴿فَهُوَ خَيْرٌ لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ﴾

﴾*it is better for him. And that you fast is better for you*﴿

Later the *Āyah*:

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾

﴾*So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month*﴿ (2:185)

was revealed and this abrogated the previous *Āyah* (2:184).

The *Fidyah* (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhāri reported that 'Aṭā heard Ibn 'Abbās recite:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

﴾*And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).*﴿

Ibn 'Abbās then commented, "(This *Āyah*) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast)."[2] Others reported that Sa'īd bin Jubayr mentioned this from Ibn 'Abbās. So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allāh said:

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾

[1] *Fatḥ Al-Bāri* 8:28.

[2] *Fatḥ Al-Bāri* 8:28.

﴾*So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.*﴿ (2:185)

As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a *Fidyah* for every day missed. This is the opinion of Ibn 'Abbās and several others among the Salaf who read the *Āyah*:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ﴾

﴾*And as for those who can fast with difficulty, (e.g., an old man)*﴿

to mean those who find it difficult to fast[1] as Ibn Mas'ūd stated. This is also the opinion of Al-Bukhāri who said, "As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast."[2]

This point, which Al-Bukhāri attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya'lā Mawṣuli in his *Musnad*, that Ayyub bin Abu Tamīmah said; "Anas could no longer fast. So he made a plate of *Tharīd* (broth, bread and meat) and invited thirty poor persons and fed them."[3] The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the *Fidyah* and do not have to fast other days in place of the days that they missed.

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ
فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا
هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

﴾*185. The month of Ramaḍān in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the*

[1] Aṭ-Ṭabari 3:431.
[2] *Fatḥ Al-Bāri* 8:179.
[3] *Musnad Abu Ya'lā 7:204.*

guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you so that you may be grateful to Him.﴾

The Virtue of Ramaḍān and the Revelation of the Qur'ān in it.

Allāh praised the month of Ramaḍān out of the other months by choosing it to send down the Glorious Qur'ān, just as He did for all of the Divine Books He revealed to the Prophets. Imām Aḥmad reported Wāthilah bin Al-Asqa' that Allāh's Messenger ﷺ said:

«أُنْزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِسِتٍّ مَضَيْنَ مِنْ رَمَضَانَ، وَالْإِنْجِيلُ لِثَلَاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ، وَأَنْزَلَ اللهُ الْقُرْآنَ لِأَرْبَعٍ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ»

«*The Ṣuḥuf (Pages) of Ibrāhīm were revealed during the first night of Ramadān. The Torah was revealed during the sixth night of Ramadān. The Injīl was revealed during the thirteenth night of Ramadān. Allāh revealed the Qur'ān on the twenty-fourth night of Ramaḍān.*»[1]

The Virtues of the Qur'ān

Allāh said:

﴿هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ﴾

﴾*...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).*﴾

Here Allāh praised the Qur'ān, which He revealed as

[1] Aḥmad 4:107.

guidance for the hearts of those who believe in it and adhere to its commands. Allāh said:

﴿وَبَيِّنَـٰتٍ﴾

﴾and clear proofs﴿

meaning, as clear and unambiguous signs and unequivocal proof for those who understand them. These proofs testify to the truth of the Qur'ān, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramaḍān

Allāh said:

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾

﴾So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.﴿

This *Āyah* requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month. This *Āyah* abrogated the *Āyah* that allows a choice of fasting or paying the *Fidyah*. When Allāh ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation. Allāh said:

﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

﴾...and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days.﴿

This *Āyah* indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead. Allāh said:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

﴾Allāh intends for you ease, and He does not want to make things difficult for you.﴿

This *Āyah* indicates that Allāh allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

Several Rulings concerning the Fast

The authentic Sunnah states that Allāh's Messenger ﷺ traveled during the month of Ramadān for the battle for Makkah. The Prophet ﷺ marched until he reached the area of Kadīd and then broke his fast and ordered those who were with him to do likewise. This was recorded in the Two *Ṣaḥīḥs*.[1] Breaking the fast mentioned in this *Ḥadīth* was not required, for the Companions used to go out with Allāh's Messenger ﷺ during the month of Ramadān, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the *Ḥadīth* required breaking the fast, the Prophet ﷺ would have criticized those who fasted. Allāh's Messenger ﷺ himself sometimes fasted while traveling. For instance, it is reported in the Two *Ṣaḥīḥs* that Abu Ad-Dardā' said, "We once went with Allāh's Messenger ﷺ during Ramaḍān while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allāh's Messenger ﷺ and 'Abdullāh bin Rawāḥah were fasting at that time."[2]

We should state that observing the permission to break the fast while traveling is better, as Allāh's Messenger ﷺ said about fasting while traveling:

«مَنْ أَفْطَرَ فَحَسَنٌ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْهِ»

«*Those who did not fast have done good, and there is no harm for those who fasted*.»[3]

In another *Ḥadīth*, the Prophet ﷺ said:

«عَلَيْكُمْ بِرُخْصَةِ اللهِ الَّتِي رُخِّصَ لَكُمْ»

«*Hold to Allāh's permission that He has granted you*.»[4]

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[1] *Fatḥ Al-Bāri* 3:213, Muslim 2:784.

[2] *Fatḥ Al-Bāri* 4:215, and Muslim 2:790.

[3] Muslim 2:790.

[4] Muslim 2:786.

Some scholars say that the two actions are the same, as 'Ā'ishah narrated that Hamzah bin 'Amr Al-Aslami said, "O Messenger of Allāh! I fast a lot, should I fast while traveling?" The Prophet ﷺ said:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

«*Fast if you wish or do not fast if you wish.*»

This *Hadīth* is in the Two *Sahīhs*.[1] It was reported that if the fast becomes difficult (while traveling), then breaking the fast is better. Jābir said that Allāh's Messenger ﷺ saw a man who was being shaded (by other people while traveling). The Prophet ﷺ asked about him and he was told that man was fasting. The Prophet ﷺ said:

«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

«*It is not a part of Birr (piety) to fast while traveling.*»

This was recorded by Al-Bukhāri and Muslim.[2]

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact. We should mention that fasting consecutive days is only required exclusively during Ramadān. After the month of Ramadān, what is required then is to merely make up for missed days. This is why Allāh said:

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

﴾*...the same number (should be made up) from other days.*﴿

Ease and not Hardship

Allāh then said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴾*Allāh intends for you ease, and He does not want to make things difficult for you.*﴿

[1] *Fath Al-Bāri* 4:211, and Muslim 2:789.

[2] *Fath Al-Bāri* 4:216, and Muslim 2:786.

Imām Aḥmad recorded Anas bin Mālik saying that Allāh's Messenger ﷺ said:

«يَسِّرُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنَفِّرُوا».

«Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.»

This *Hadīth* was also collected in the Two *Ṣaḥīḥs*.[1] It is reported in the *Ṣaḥīḥayn* that Allāh's Messenger ﷺ said to Mu'ādh and Abu Mūsā when he sent them to Yemen:

«بَشِّرَا وَلَا تُنَفِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

«Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.»[2]

The *Sunan* and the *Musnad* compilers recorded that Allāh's Messenger ﷺ said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

«I was sent with the easy Ḥanīfiyyah (Islamic Monotheism).»[3]

Allāh's statement:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ﴾

﴿Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days)﴾

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allāh wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

Remembering Allāh upon performing the Acts of Worship

Allāh's statement:

﴿وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ﴾

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[1] Aḥmad 3:131, and 209, *Fatḥ Al-Bāri* 10:541, and Muslim 3:1359.

[2] *Fatḥ Al-Bāri* 7:660, Muslim 3:1587.

[3] Aḥmad 5:266.

﴿...and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you﴾

means: So that you remember Allāh upon finishing the act of worship. This is similar to Allāh's statement:

﴿فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

﴿So when you have accomplished your Manāsik, (rituals) remember Allāh as you remember your forefathers or with far more remembrance.﴾ (2:200) and:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝١٠﴾

﴿...Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful.﴾ (62:10) and:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ۝٤٠﴾

﴿...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers.﴾ (50:39, 40)

This is why the Sunnah encouraged *Tasbīḥ* (saying *Subhān Allāh*, i.e., all praise is due to Allāh), *Taḥmīd* (saying *Al-Hamdu Lillāh*, i.e., all the thanks are due to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) after the compulsory prayers. Ibn 'Abbās said, "We used to know that Allāh's Messenger ﷺ has finished the prayer by the *Takbīr*."[1] Similarly, several scholars have stated that reciting *Takbīr* the during *'Īd-ul-Fitr* was specified by the *Āyah* that states:

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ﴾

﴿(He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you...﴾

[1] *Ṣaḥīḥ Al-Bukhāri* no. 842.

Allāh's statement:

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴾...so that you may be grateful to Him.﴿

means: If you adhere to what Allāh commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِى وَلْيُؤْمِنُوا بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

﴾186. And when My servants ask you (O Muḥammad ﷺ concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿

Allāh hears the Servant's Supplication

Imām Aḥmad reported that Abu Mūsā Al-Ash'ari said, "We were in the company of Allāh's Messenger ﷺ during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allāh is the Most Great,' raising our voices. The Prophet ﷺ came by us and said:

«يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ، يَا عَبْدَ اللهِ بْنَ قَيْسٍ، أَلَا أُعَلِّمُكَ كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

«O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal. O 'Abdullāh bin Qais (Abu Mūsā's name) should I teach you a statement that is a treasure of Paradise: 'La hawla wa la quwwata illa billāh (there is no power or strength except from Allāh).'[1] »

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[1] Aḥmad 4:402.

This *Hadīth* was also recorded in the Two *Ṣaḥīḥs*,[1] and Abu Dāwud, An-Nasa'i, At-Tirmidhi and Ibn Mājah recorded similar wordings. Furthermore, Imām Aḥmad recorded that Anas said that the Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالىٰ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي».

«*"Allāh the Exalted said, 'I am as My servant thinks of Me, and I am with him whenever he invokes Me.'*»[2]

Allāh accepts the Invocation

Imām Aḥmad also recorded Abu Sa'īd saying that the Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيها إِثْمٌ ولَا قَطِيعَةُ رَحِمٍ، إلَّا أعْطَاهُ اللهُ بِهَا إِحْدَىٰ ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجِّل لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الأُخْرَىٰ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا» قَالُوا: إِذًا نُكْثِرُ؟ قَالَ: «اللهُ أَكْثَرُ».

«*No Muslim supplicates to Allāh with a Du'ā that does not involve sin or cutting the relations of the womb, but Allāh will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him."*» They said, "What if we were to recite more (*Du'ā*)." He said, «*There is more with Allāh.*»[3]

'Abdullāh the son of Imām Aḥmad recorded 'Ubādah bin As-Sāmit saying that the Prophet ﷺ said:

«مَا عَلىٰ ظَهْرِ الأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ»

«*There is no Muslim man on the face of the earth who supplicates to Allāh but Allāh would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.*»[4] At-Tirmidhi recorded this *Hadīth*.[5]

[1] *Fatḥ Al-Bāri* 2:509 and Muslim 4:2076.
[2] Aḥmad 3:210.
[3] Aḥmad 3:18.
[4] Aḥmad 5:329.
[5] *Tuḥfat Al-Aḥwadhi* 10:24.

Imām Mālik recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«يُسْتَجَابُ لأَحَدِكُمْ مَالَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

«*One's supplication will be accepted as long as he does become get hasty and say, 'I have supplicated but it has not been accepted from me.''*»[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*[2] from Mālik, and this is the wording of Al-Bukhāri.

Muslim recorded that the Prophet ﷺ said:

«لا يَزَالُ يُسْتَجابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ» قِيلَ: يَا رَسُولَ اللهِ، وَمَا الاسْتِعْجَالُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ وقَدْ دَعَوْتُ، فَلَمْ أَرَ يُسْتَجَابُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ وَيَدَعُ الدُّعَاءَ»»

«*The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.*» He was asked, "O Messenger of Allāh! How does one become hasty?" He said, «*He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus looses interest and abandons supplicating (to Allāh).*»[3]

Three Persons Whose Supplication will not be rejected

In the *Musnad* of Imām Aḥmad and the *Sunans* of At-Tirmidhi, An-Nasā'ī and Ibn Mājah it is recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«ثَلاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللهُ دُونَ الْغَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

«*Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allāh raises it above the clouds on the Day of*

[1] Aḥmad 2:396.

[2] *Fatḥ Al-Bāri* 11:145, and Muslim 4:2095.

[3] Muslim 4:2096.

Resurrection, and the doors of heaven will be opened for it, and Allāh says, 'By My grace! I will certainly grant it for you, even if after a while.'»[1]

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ
إِلَىٰ نِسَآئِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ
لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ
تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنكُمْ فَالْـَٔـنَ بَاشِرُوهُنَّ وَابْتَغُوا
مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ
الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا
الصِّيَامَ إِلَى الَّيْلِ وَلَا تُبَاشِرُوهُنَّ
وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ
يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ ﴿١٨٧﴾﴾

الجزء الثاني ٢٩ سورة البقرة

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ هُنَّ لِبَاسٌ
لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ
أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَالْـَٔـنَ بَاشِرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ
إِلَى الَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم
بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ ۞ يَسْـَٔلُونَكَ
عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ
بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٨٩﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

﴾187. It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting). They are Libās [i.e., body-cover, or screen] for you and you are Libās for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your

[1] Aḥmad 3:544, *Tuḥfat Al-Aḥwadhi* 7:229, and Ibn Mājah 1:557.

wives) while you are in I'tikāf in the Masjids. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayāt to mankind that they may acquire Taqwā.﴾

Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramaḍān

These *Ayāt* contain a relief from Allāh for the Muslims by ending the practice that was observed in the early years of Islām. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the *'Ishā'* (Night) prayer, unless one sleeps before the *'Ishā'* prayer. Those who slept before *'Ishā'* or offered the *'Ishā'* prayer, were not allowed to drink, eat or sexual intervourse sex until the next night. The Muslims found that to be difficult for them.

The *Ayāt* used the word *'Rafath'* to indicate sexual intercourse, according to Ibn 'Abbās, 'Aṭā' and Mujāhid. Similar *Tafsīr* was offered by Sa'īd bin Jubayr, Ṭāwūs, Sālim bin 'Abdullāh, 'Amr bin Dīnār, Al-Ḥasan, Qatādah, Az-Zuhri, Aḍ-Ḍaḥḥāk, Ibrāhīm An-Nakha'ī, As-Suddi, 'Aṭā' Al-Khurāsāni and Muqātil bin Ḥayyān.[1]

Allāh said:

﴿هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ﴾

﴿*They are Libās [i.e., body-cover, or screen] for you and you are Libās for them.*﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān said that this *Āyah* means, "Your wives are a resort for you and you for them."[2] Ar-Rabī' bin Anas said, "They are your cover and you are their cover."[3] In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramaḍān, so that matters are made easier for them.

Abu Isḥāq reported that Al-Barā' bin 'Āzib said, "When the Companions of Allāh's Messenger ﷺ observed fast but would sleep before breaking their fast, they would continue fasting

[1] Ibn Abi Ḥātim 1:367-371.
[2] Ibn Abi Ḥātim 1:370.
[3] Ibn Abi Ḥātim 1:371.

until the following night. Qays bin Ṣirmah Al-Anṣāri was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, 'Do you have food?' She said, 'No. But I could try to get you some.' His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, 'Woe unto you! Did you sleep?' In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet ﷺ. Then, this *Āyah* was revealed:

﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾

﴿*It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting)*﴾

until...

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾

﴿*and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.*﴾

Consequently, they were very delighted."[1]

Al-Bukhāri reported this *Ḥadīth* by Abu Isḥāq who related that he heard Al-Barā' say, "When fasting Ramaḍān was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allāh revealed:

﴿عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ﴾

﴿*Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.*﴾[2]

'Ali bin Abu Ṭalḥah narrated that Ibn 'Abbās said, "During the month of Ramadān, after Muslims would pray *'Ishā'*, they would not touch their women and food until the next night. Then some Muslims, including 'Umar bin Al-Khaṭṭāb, touched (had sex with) their wives and had some food during Ramaḍān after *'Ishā'*. They complained to Allāh's Messenger ﷺ. Then Allāh sent down:

[1] Aṭ-Ṭabari 3:495.

[2] *Fatḥ Al-Bāri* 8:30.

﴿عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ﴾

﴿Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them﴾"

This is the same narration that Al-'Awfi related from Ibn 'Abbās.[1]

Allāh said:

﴿وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ﴾

﴿...and seek that which Allāh has ordained for you (offspring),﴾

Abu Hurayrah, Ibn 'Abbās, Anas, Shurayḥ Al-Qāḍi, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā', Ar-Rabī' bin Anas, As-Suddi, Zayd bin Aslam, Ḥakam bin 'Utbah, Muqātil bin Ḥayyān, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah, and others said that this *Āyah* refers to having offspring.[2] Qatādah said that the *Āyah* means, "Seek the permission that Allāh has allowed for you." Sa'īd narrated that Qatādah said,

﴿وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ﴾

﴿and seek that which Allāh has ordained for you,﴾

Time for *Suḥūr*

Allāh said:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ﴾

﴿...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.﴾

Allāh has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allāh has described that time as 'distinguishing the white thread from the black thread.' He

[1] Aṭ-Ṭabari 3:496-498.

[2] Ibn Abi Ḥātim 1:377-378, and Aṭ-Ṭabari 3:506-507.

then made it clearer when He said:

﴿مِنَ ٱلْفَجْرِ﴾

﴿*of dawn.*﴾

As stated in a *Ḥadīth* that Imām Abu 'Abdullāh Al-Bukhāri recorded, Sahl bin Sa'd said, "When the following verse was revealed:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾

﴿*Eat and drink until the white thread appears to you, distinct from the black thread*﴾

and ﴿*of dawn*﴾ was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, ﴿*of dawn*﴾, and it became clear to them that it meant (the darkness of) night and (the light of) day."[1]

Al-Bukhāri recorded that Ash-Sha'bi said that 'Adi said, "I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allāh's Messenger ﷺ and told him the whole story. He said:

«إِنَّ وِسَادَكَ إِذًا لَعَرِيضٌ، أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وِسَادَتِكَ»

«*Your pillow is very wide if the white and black threads are under it!*»[2]

Some wordings for this *Ḥadīth* read,

«إِنَّكَ لَعَرِيضُ الْقَفَا»

«*Your Qafa (back side of your neck) is wide!*»[3]

Some people said that these words meant that 'Adi was not smart. This is a weak opinion. The narration that Al-Bukhāri collected explains this part of the *Ḥadīth*. Al-Bukhāri recorded that 'Adi bin Ḥātim narrated: I said, "O Messenger of Allāh! What is the white thread from the black thread? Are they

[1] *Fatḥ Al-Bāri* 8:31.

[2] Ibid.

[3] Ibid.

actual threads?" He said:

«إِنَّكَ لَعَرِيضُ الْقَفَا أَنْ أَبْصَرْتَ الْخَيْطَيْنِ، ثُمَّ قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

«*Your Qafā is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.*»[1]

Suḥūr[2] **is recommended**

Allāh allowed eating and drinking until dawn, it represents proof that *Suḥūr* is encouraged, since it is a *Rukhsah* (concession or allowance) and Allāh likes that the *Rukhṣah* is accepted and implemented. The authentic Sunnah indicates that eating the *Suḥūr* is encouraged. It is reported in the Two *Ṣaḥīḥs* that Anas narrated that Allāh's Messenger ﷺ said:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

«*Eat the Suḥūr, for there is a blessing in Suḥūr.*»[3]

Muslim reported that 'Amr bin Al-'Āṣ narrated that Allāh's Messenger ﷺ said:

«إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ»

«*The distinction between our fast and the fast of the People of the Book is the meal of Suḥūr.*»[4]

Imām Aḥmad reported that Abu Sa'īd narrated that Allāh's Messenger ﷺ said:

«السَّحُورُ أَكْلُهُ بَرَكَةٌ فَلَا تَدَعُوهُ، وَلَوْ أَنَّ أَحَدَكُمْ تَجْرَعُ جُرْعَةَ مَاءٍ، فَإِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّون عَلَى الْمُتَسَحِّرِينَ»

«*Suḥūr is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allāh and His angels send Ṣalāh (blessings) upon those who eat Suḥūr.*»[5]

There are several other *Ḥadīths* that encourage taking the

[1] Ibid.
[2] *Fatḥ Al-Bārī* 4:165 and Muslim 2:770.
[3] Muslim 2:771.
[4] Aḥmad 3:44.
[5] Predawn meal taken before fasting.

Suhūr, even if it only consists of a sip of water.

It is preferred that *Suhūr* be delayed until the time of dawn. It is recorded in the Two *Ṣaḥīḥs* that Anas bin Mālik narrated that Zayd bin Thābit said, "We had *Suhur* with Allāh's Messenger ﷺ and then went on to pray." Anas asked, "How much time was there between the *Adhān* (call to prayer) and the *Suhūr*?" He said, "The time that fifty *Ayāt* take (to recite)."[1]

Imām Aḥmad recorded Abu Dharr saying that Allāh's Messenger ﷺ said:

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَّلُوا الْإِفْطَارَ وَأَخَّرُوا السُّحُورَ».

«*My Ummah will always retain goodness as long as they hasten in breaking the fast and delay the Suhūr.*»[2]

There are several *Ḥadīths* that narrate that the Prophet ﷺ called *Suhūr* "the blessed meal."

There are narrations from several of the Salaf that they allowed the *Suhūr* to be eaten later until close to *Fajr*. This is is reported from Abu Bakr, 'Umar, 'Ali, Ibn Mas'ūd, Ḥudhayfah, Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās and Zayd bin Thābit. It is also reported from many of the *Tabi'īn*, such as Muḥammad bin 'Ali bin Ḥuṣayn, Abu Mijlaz, Ibrāhīm An-Nakha'ī, Abu Aḍ-Ḍuḥā, Abu Wā'il and other companions of Ibn Mas'ūd. This is also the opinion of 'Aṭā', Al-Ḥasan, Hakam bin 'Uyainah, Mujāhid, 'Urwah bin Az-Zubayr, Abu Sha'thā' Jābir bin Zayd, Al- A'mash and Ma'mar bin Rāshid. We have mentioned the chains of narrations for their statements in our (Ibn Kathīr's) book about *Ṣiyām* (Fasting), and all praise is due to Allāh.

It is also recorded in the Two *Ṣaḥīḥs* that Al-Qāsim said that 'Ā'ishah narrated that Allāh's Messenger ﷺ said:

«لَا يَمْنَعُكُمْ أَذَانُ بِلَالٍ عَنْ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

«*The Adhān pronounced by Bilāl should not stop you from taking Suhur, for he pronounces the Adhān at night. Hence, eat and drink until you hear the Adhān by Ibn Umm Maktūm,*

[1] *Fatḥ Al-Bāri* 4:164 and Muslim 2:771.

[2] Aḥmad 5:147.

for he does not call the Adhān until dawn.»[1]

This is the wording collected by Al-Bukhāri.

Imām Aḥmad reported that Qays bin Ṭalq quoted from his father that Allāh's Messenger ﷺ said:

«لَيْسَ الْفَجْرُ الْمُسْتَطِيلَ فِي الْأُفُقِ وَلَكِنِ الْمُعْتَرِضُ الْأَحْمَرُ»

«*Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.*»[2]

Abu Dāwud and At-Tirmidhi also recorded this *Ḥadīth*, but their wording is:

«كُلُوا وَاشْرَبُوا، وَلَا يَهِيدَنَّكُمُ السَّاطِعُ الْمُصْعِدُ، فَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمُ الْأَحْمَرُ»

«*Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.*»[3]

Ibn Jarīr (Aṭ-Ṭabari) recorded that Samurah bin Jundub narrated that Allāh's Messenger ﷺ said:

«لَا يَغُرَّنَّكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ - لِعَمُودِ الصُّبْحِ - حَتَّى يَسْتَطِيرَ»

«*Do not be stopped by Bilāl's Adhān or the (ascending) whiteness, until it spreads.*»[4]

Muslim also recorded this *Ḥadīth*.[5]

There is no Harm in beginning the Fast while *Junub* (a state of major ritual impurity)

Issue: Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while *Junub* (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four Imāms and the majority of the scholars. Al-Bukhāri and Muslim recorded that 'Ā'ishah and Umm Salamah said that Allāh's

[1] *Fatḥ Al-Bāri* 4:162, and Muslim 2:768.

[2] Aḥmad 4:23.

[3] *Tuḥfat Al-Aḥwadhi* 3:389.

[4] Aṭ-Ṭabari 3:517.

[5] Muslim 2:769.

Messenger ﷺ used to wake up while *Junub* from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.[1]

Muslim recorded that 'Ā'ishah said that a man asked:

يَا رَسُولَ اللهِ، تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ».

"O Messenger of Allāh! The (Dawn) prayer time starts while I am *Junub*, should I fast?" Allāh's Messenger ﷺ replied, «*And I. The prayer time starts while I am Junub and I fast.*»

He said, "You are not like us, O Messenger of Allāh! Allāh has forgiven your previous and latter sins." Allāh's Messenger ﷺ said:

«وَاللهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ للهِ وَأَعْلَمَكُمْ بِمَا أَتَّقِي».

«*By Allāh! I hope that I have the most fear from Allāh among you and the best knowledge of what Taqwā is.*»[2]

Fasting ends at Sunset

Allāh said:

﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الَّيْلِ﴾

﴾*...then complete your fast till the nightfall.*﴿

This *Āyah* orders breaking the fast at sunset. It is recorded in the Two *Ṣaḥīḥs* that 'Umar bin Al-Khaṭṭāb said that Allāh's Messenger ﷺ said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ»

«*If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.*»[3]

It is reported that Sahl bin Sa'd As-Sā'idi narrated that Allāh's Messenger ﷺ said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

[1] *Fatḥ Al-Bāri* 4:182 and Muslim 2:781.
[2] Muslim 2:781.
[3] *Fatḥ Al-Bāri* 4:231 and Muslim 2:772.

«*The people will retain goodness as long as they hasten in breaking the fast.*»[1]

Imām Aḥmad recorded that Abu Hurayrah narrated that the Prophet ﷺ said:

«يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا»

«*Allāh the Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.'*»[2]

At-Tirmidhi recorded this *Ḥadīth* and said that this *Ḥadīth* is *Ḥasan Gharīb.*[3]

Prohibition of Uninterrupted Fasting (*Wiṣāl*)

There are several authentic *Ḥadīths* that prohibit *Al-Wiṣāl*, which means continuing the fast through the night to the next night, without eating. Imām Aḥmad recorded Abu Hurayrah saying that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا» قَالُوا: يَارَسُولَ اللهِ إِنَّكَ تُوَاصِلُ، قَالَ: «فَإِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

«*Do not practice Al-Wiṣāl in fasting.*» So, they said to him, "But you practice *Al-Wisāl*, O Allāh's Messenger!" The Prophet ﷺ replied, "«*I am not like you, I am given food and drink during my sleep by my Lord.*»

So, when the people refused to stop *Al-Wiṣāl*, the Prophet ﷺ fasted two days and two nights (along with those who practiced *Wiṣāl*) and then they saw the crescent moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily):

«لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ»

«*If the crescent had not appeared, I would have made you fast for a longer period.*»

That was as a punishment for them (when they refused to stop practicing *Al-Wiṣāl*).[4] This *Ḥadīth* is also recorded in the *Ṣaḥīḥayn*.

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[1] *Fatḥ Al-Bāri* 4:234 and Muslim 2:771.

[2] Aḥmad 2:237.

[3] *Tuḥfat Al-Aḥwadhi* 3:386.

[4] Aḥmad 2:281, *Fatḥ Al-Bāri* 4:238, and Muslim 2:774.

The prohibition of *Al-Wiṣāl* was also mentioned in a number of other narrations. It is a fact that practicing *Al-Wiṣāl* was one of the special qualities of the Prophet ﷺ, for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet ﷺ used to get while practicing *Al-Wiṣāl* was spiritual and not material, otherwise he would not be practicing *Al-Wiṣāl*. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (*Suḥūr*). A *Ḥadīth* narrated by Abu Sa'īd Khudri states that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحَرِ»

«Do not practice Al-Wiṣāl, but whoever wishes is allowed to practice it until the Suḥūr.»

They said, "You practice *Al-Wiṣāl*, O Messenger of Allāh!" He said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِي»

«I am not similar to you, for I have One Who makes me eat and drink during the night.»

This *Ḥadīth* is also collected in the Two *Ṣaḥīḥs*.[1]

The Rulings of *I'tikāf*

Allāh said:

﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ﴾

﴿And do not have sexual relations with them (your wives) while you are in I'tikāf in the Masjids.﴾

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* is about the man who stays in *I'tikāf* at the mosque during Ramadān or other months, Allāh prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his *I'tikāf*."[2] Aḍ-Ḍaḥḥāk said, "Formerly, the man who practiced *I'tikāf* would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allāh then said:

﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ﴾

[1] *Fatḥ Al-Bāri* 4:338.

[2] Aṭ-Ṭabari 3:540.

﴾And do not have sexual relations with them (your wives) while you are in I'tikāf in the Masjids.﴿

meaning, 'Do not touch your wives as long as you are in *I'tikāf*, whether you were in the mosque or outside of it'."[1] It is also the opinion of Mujāhid, Qatādah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in *I'tikāf* if they departed the mosque until the *Āyah* was revealed.[2] Ibn Abu Ḥātim commented, "It was reported that Ibn Mas'ūd, Muḥammad bin Ka'b, Mujāhid, 'Aṭā' Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ar-Rabī' bin Anas and Muqātil said that the *Āyah* means, 'Do not touch the wife while in *I'tikāf*.'"[3]

What Ibn Abu Ḥātim reported from these people is the agreed upon practice among the scholars. Those who are in *I'tikāf* are not allowed to have sexual intercourse as long as they are still in *I'tikāf* in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his *I'tikāf*. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. *I'tikāf* has several other rulings that are explained in the books (of *Fiqh*), and we have mentioned several of these rulings at the end of our book on *Ṣiyām* (Fasting), all praise is due to Allāh. Furthermore, the scholars of *Fiqh* used to follow their explanation of the rules for fasting with the explanation of the rules for *I'tikāf*, as this is the way these acts of worship were mentioned in the Qur'ān.

By mentioning *I'tikāf* after fasting, Allāh draws attention to practicing *I'tikāf* during the month of the fast, especially the last part of the month. The Sunnah of Allāh's Messenger ﷺ is that he used to perform *I'tikāf* during the last ten nights of the month of Ramaḍān until he died. Afterwards, the Prophet's wives used to perform *I'tikāf* as the Two *Ṣaḥīḥs* recorded from 'Ā'ishah the Mother of the believers.[4]

[1] Aṭ-Ṭabari 3:541.

[2] Aṭ-Ṭabari 3:541.

[3] Ibn Abi Ḥātim 1:385-387.

[4] *Fatḥ Al-Bāri* 4:318 and Muslim 2:831.

It is reported in the Two *Ṣaḥīḥs* that Ṣafiyyah, the daughter of Ḥuyaī, went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf*. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her back home, as it was night. Her house was at Usāmah bin Zayd's house on the edge of Al-Madīnah. While they were walking, two Anṣāri men met them and passed by them in a hurry, for they were shy to bother the Prophet ﷺ while he was walking with his wife. He told them:

«عَلَىٰ رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

«Do not run away! She is (my wife) Ṣafiyyah bint Ḥuyaī.»

Both of them said, "All praise is due to Allāh, (How dare we think of any evil) O Allāh's Messenger!" The Prophet ﷺ said (to them):

«إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

«Shayṭān reaches everywhere in the human body, that the blood reaches. I was afraid lest Shayṭān might suggest an evil thought in your minds.»[1]

Imām Ash-Shāfi'ī commented, "Allāh's Messenger ﷺ sought to teach his *Ummah* to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Anṣāri men) had more fear of Allāh than to think evil of the Prophet ﷺ. Allāh knows best."

The *Āyah* (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during *I'tikāf*. As for having the wife helping the husband, it is allowed. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "Allāh's Messenger ﷺ would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs."[2]

Allāh's statement:

﴿تِلْكَ حُدُودُ ٱللَّهِ﴾

[1] *Fatḥ Al-Bāri* 4:326 and Muslim 4:1712.

[2] *Fatḥ Al-Bāri* 4:320 and Muslim 1:244.

﴾These are the limits (set) by Allāh﴿

means, 'This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allāh has legislated and explained, so do not come near them or transgress them.' 'Abdur-Raḥmān bin Zayd bin Aslam said, "(Allāh's set limits mentioned in the *Āyah*) mean these four limits (and he then recited):

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾

﴾It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting).﴿

and he recited up to:

﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الَّيْلِ﴾

﴾then complete your Ṣawm (fast) till the nightfall.﴿

My father and other's used to say similarly and recite the same *Āyah* to us."

Allāh said:

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ﴾

﴾Thus does Allāh make clear His Ayāt to mankind﴿

meaning, 'Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muḥammad ﷺ.' Allāh continues:

﴿لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾

﴾to mankind that they may attain Taqwa.﴿

meaning, 'So that they know how to acquire the true guidance and how to worship (Allāh).' Similarly, Allāh said:

﴿هُوَ الَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾﴾

﴾It is He Who sends down manifest Ayāt to His servant (Muḥammad ﷺ) that He may bring you out from (types of) darkness into the light. And verily, Allāh is to you full of kindness, Most Merciful.﴿ (57:9)

﴿وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾﴾

﴾188. And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴿

Bribery is prohibited and is a Sin

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This (*Āyah* 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him."[1] This opinion was also reported from Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayān and 'Abdur-Raḥmān bin Zayd bin Aslam. They all stated, "Do not dispute when you know that you are being unjust."[2]

The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two *Ṣaḥīḥs* that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

«I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.»[3]

The *Āyah* and the *Ḥadīth* prove that the judgment of the

[1] Aṭ-Ṭabari 3:550.
[2] Ibn Abi Ḥātim 1:393-394, and Aṭ-Ṭabari 3:550-551.
[3] *Fatḥ Al-Bāri* 13:190, and Muslim 3:1373.

authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden.

This is why Allāh said:

﴿وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ
ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾﴾

﴾And eat up not one another's property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴿

meaning, 'While you know the falsehood of what you claim.' Qatādah said, "O son of Ādam! Know that the judge's ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes. Know that if the judge erroneously rules in some one's favor, then that person will still encounter the dispute when the disputing parties meet Allāh on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world."[1]

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ
مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٨٩﴾﴾

﴾189. They ask you (O Muhammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors, and have Taqwā of Allāh that you may be successful.﴿

[1] Aṭ-Ṭabari 3:550.

The Crescent Moons

Al-'Awfi related that Ibn 'Abbās said, "The people asked Allāh's Messenger ﷺ about the crescent moons. Thereafter, this *Āyah* was revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ﴾

﴾They ask you (O Muḥammad) about the crescents. Say, "These are signs to mark fixed periods of time for mankind...﴿

so that they mark their acts of worship, the *'Iddah* (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their *Ḥajj* (pilgrimage to Makkah)."[1] 'Abdur-Razzāq reported that Ibn 'Umar narrated that Allāh's Messenger ﷺ said:

«جَعَلَ اللهُ الْأَهِلَّةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ يَوْمًا»

«Allāh has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramaḍān) and break the fast on seeing it (the crescent for Shawwāl). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).»[2]

This *Ḥadīth* was also collected by Al-Ḥākim in his *Mustadrak*, and he said, "The chain is *Ṣaḥīḥ*, and they (Al-Bukhāri and Muslim) did not recorded it."[3]

Righteousness comes from *Taqwā*

Allāh said:

﴿وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا﴾

﴾It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors.﴿

Al-Bukhāri recorded that Al-Barā' said, "During the time of

[1] Aṭ-Ṭabari 3:554.
[2] 'Abdur-Razzāq 4:156.
[3] Al-Ḥākim 1:423.

Jāhiliyyah, they used to enter the house from the back upon assuming the *Iḥrām*. Thereafter, Allāh revealed (the following *Āyah*):

﴿وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا﴾

﴾It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwā. So enter houses through their proper doors.﴿[1]

Abu Dāwud Aṭ-Ṭayālisi recorded the same *Ḥadīth* from Al-Barā' but with the wording; "The Anṣār used to enter their houses from the back when returning from a journey. Thereafter, this *Āyah* (2:189 above) was revealed..."[2]

Al-Ḥasan said, "When some people during the time of *Jāhiliyyah* would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allāh the Exalted said:

﴿وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا﴾

﴾It is not Al-Birr (piety, righteousness) that you enter the houses from the back,﴿."[3]

Allāh's statement:

﴿وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴾...and have Taqwā of Allāh that you may be successful.﴿

Have *Taqwā* of Allāh, means to do what He has commanded you and refrain from what He has forbidden for you,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

﴾that you may be successful.﴿

tomorrow when you stand before Him and He thus rewards you perfectly.

﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ
حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ

[1] *Fatḥ Al-Bāri* 8:310.
[2] *Musnad Aṭ-Ṭayālisi*, 98.
[3] Ibn Abi Ḥātim 1:401.

الجزء الثاني ٣٠ سورة البقرة

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ
أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ
فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنِ انتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ
بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ
فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحِلَّهُ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ
كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنِ انتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ
حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ
فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ ﴿١٩٣﴾﴾

﴾190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors.﴿

﴾191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Ḥarām (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.﴿

﴾192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.﴿

﴾193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and the religion (all and every kind of worship) is for Allāh (Alone). But if they cease, let there be no transgression except against Aẓ-Ẓālimīn (the polytheists and wrongdoers).﴿

The Command to fight Those Who fight Muslims and killing Them wherever They are found

Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah commented on what Allāh said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ﴾

﴾*And fight in the way of Allāh those who fight you,*﴿

Abu Al-'Āliyah said, "This was the first *Āyah* about fighting that was revealed in Al-Madīnah. Ever since it was revealed, Allāh's Messenger ﷺ used to fight only those who fought him and avoid non-combatants. Later, *Sūrat Barā'ah* (chapter 9 in the Qur'ān) was revealed."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the *Āyah*:

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴾*then kill them wherever you find them*﴿ (9:5).

However, this statement is not plausible, because Allāh's statement:

﴿الَّذِينَ يُقَاتِلُونَكُمْ﴾

﴾*...those who fight you*﴿

applies only to fighting the enemies who are engaged in fighting Islām and its people. So the *Āyah* means, 'Fight those who fight you', just as Allāh said (in another *Āyah*):

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

﴾*...and fight against the Mushrikīn collectively as they fight against you collectively.*﴿[2] (9:36)

This is why Allāh said later in the *Āyah*:

﴿وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ﴾

﴾*And kill them wherever you find them, and turn them out from where they have turned you out.*﴿

meaning, 'Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

The Prohibition of mutilating the Dead and stealing from the captured Goods

Allāh said:

﴿وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

[1] Aṭ-Ṭabari 3:561.

[2] Aṭ-Ṭabari 3:562.

﴿but transgress not the limits. Truly, Allāh likes not the transgressors.﴾

This *Āyah* means, 'Fight for the sake of Allāh and do not be transgressors,' such as, by committing prohibitions. Al-Ḥasan Al-Baṣri stated that transgression (indicated by the *Āyah*), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn 'Abbās, 'Umar bin 'Abdul-'Azīz, Muqātil bin Ḥayyān and others. Muslim recorded in his *Ṣaḥīḥ* that Buraydah narrated that Allāh's Messenger ﷺ said:

«اغْزُوا فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا وَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيدًا وَلَا أَصْحَابَ الصَّوَامِعِ»

«Fight for the sake of Allāh and fight those who disbelieve in Allāh. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.»[1]

It is reported in the Two *Ṣaḥīḥs* that Ibn 'Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet ﷺ then forbade killing women and children."[2] There are many other *Hadīths* on this subject.

Shirk is worse than Killing

Since *Jihād* involves killing and shedding the blood of men, Allāh indicated that these men are committing disbelief in Allāh, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Mālik commented about what Allāh said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

﴿And Al-Fitnah is worse than killing.﴾

Meaning what you (disbelievers) are committing is much worse than killing."[3] Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr,

[1] Muslim 3:1357.
[2] *Fatḥ Al-Bāri* 6:172 and Muslim 3:1364.
[3] Ibn Abi Ḥātim 1:412.

'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas said that what Allāh said:

﴿وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ﴾

﴿*And Al-Fitnah is worse than killing.*﴾

"*Shirk* (polytheism) is worse than killing."

Fighting in the Sacred Area is prohibited, except in Self-Defense

Allāh said:

﴿وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*And fight not with them at Al-Masjid Al-Ḥarām (the sanctuary at Makkah)*﴾

It is reported in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا سَاعَتِي هٰذِهِ حَرامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لا يُعْضَدُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاهُ، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ، فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«*Allāh has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allāh's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allāh's Messenger, then say that Allāh allowed His Messenger, but did not allow you.*»[1]

In this *Ḥadīth*, Allāh's Messenger ﷺ mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet ﷺ proclaimed:

«مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، ومَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ»

[1] *Fatḥ Al-Bāri* 6:327 and Muslim 2:986-987.

«*Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyān is also safe.*»[1]

Allāh said:

﴿حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ﴾

﴾*...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.*﴿

Allāh states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allāh's Messenger ﷺ took the pledge from his Companions under the tree (in the area of Al-Ḥudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaqīf and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allāh stopped the fighting before it started between them and said:

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

﴾*And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.*﴿ (48:24)

and:

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴾*Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.*﴿ (48:25)

Allāh's statement:

﴿فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝١٩٢﴾

[1] Aḥmad 2:292.

﴾*But if they cease, then Allāh is Oft-Forgiving, Most Merciful.*﴿

which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islām and repent, then Allāh will forgive them their sins, even if they had before killed Muslims in Allāh's Sacred Area.' Indeed, Allāh's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

The Order to fight until there is no more *Fitnah*

Allāh then commanded fighting the disbelievers when He said:

﴿حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴾*...until there is no more Fitnah*﴿

meaning, *Shirk*. This is the opinion of Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi and Zayd bin Aslam.[1]

Allāh's statement:

﴿وَيَكُونَ الدِّينُ لِلَّهِ﴾

﴾*...and the religion (all and every kind of worship) is for Allāh (Alone).*﴿

means, 'So that the religion of Allāh becomes dominant above all other religions.' It is reported in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said: "The Prophet ﷺ was asked, 'O Allāh's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allāh?' The Prophet ﷺ said:

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ»

«*He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.*»[2] In addition, it is reported in the Two *Ṣaḥīḥs*:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي

[1] Ibn Abi Ḥātim 1:415-416.

[2] *Fatḥ Al-Bāri* 13:450 and Muslim 3:1513.

دِمَاءَهُم وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ»

«*I have been ordered (by Allāh) to fight the people until they proclaim, 'None has the right to be worshipped but Allāh'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allāh.*»[1]

Allāh's statement:

﴿فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾

﴾*But if they cease, let there be no transgression except against the wrongdoers.*﴿

indicates that, 'If they stop their *Shirk* and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.' This is the meaning of Mujāhid's statement that only combatants should be fought.[2] Or, the meaning of the *Āyah* indicates that, 'If they abandon their injustice, which is *Shirk* in this case, then do not start aggression against them afterwards.' The aggression here means retaliating and fighting them, just as Allāh said:

﴿فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾

﴾*Then whoever transgresses against you, you transgress likewise against him.*﴿ (2:194)

Similarly, Allāh said:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

﴾*The recompense for an evil is an evil like thereof.*﴿ (42:40), and:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ﴾

﴾*And if you punish them, then punish them with the like of that with which you were afflicted.*﴿ (16:126)

'Ikrimah and Qatādah stated, "The unjust person is he who refuses to proclaim, 'There is no God worthy of worship except

[1] *Fatḥ Al-Bāri* 1:592 and Muslim 1:53.

[2] Aṭ-Ṭabari 3:584.

Allāh'."[1]

Under Allāh's statement:

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴾And fight them until there is no more Fitnah﴿

Al-Bukhāri recorded that Nāfi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have fallen into shortcomings and you are the son of 'Umar and the Prophet's Companion. Hence, what prevents you from going out?" He said, "What prevents me is that Allāh has for bidden shedding the blood of my (Muslim) brother." They said, "Did not Allāh say:

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴾And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh)﴿?"

He said, "We did fight until there was no more *Fitnah* and the religion became for Allāh Alone. You want to fight until there is *Fitnah* and the religion becomes for other than Allāh!"

'Uthmān bin Ṣāliḥ added that a man came to Ibn 'Umar and asked him, "O Abu 'Abdur-Raḥmān! What made you perform *Ḥajj* one year and *'Umrah* another year and abandon *Jihād* in the cause of Allāh, although you know how much He has encouraged performing it?" He said, "O my nephew! Islạm is built on five (pillars): believing in Allāh and His Messenger, the five daily prayers, fasting Ramaḍān, paying the *Zakāh* and performing *Ḥajj* (pilgrimage) to the House." They said, "O Abu 'Abdur-Raḥmān! Did you not hear what Allāh said in His Book:

﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾

﴾And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.﴿ (49:9) and:

[1] Aṭ-Ṭabari 3:573.

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴾And fight them until there is no more Fitnah (disbelief)?﴿

He said, "That we did during the time of Allāh's Messenger ﷺ when Islām was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islām became stronger (and apparent), there was no more *Fitnah*." He asked, "What do you say about 'Ali and 'Uthmān?" He said, "As for 'Uthmān, Allāh has forgiven him. However, you hated the fact that Allāh had forgiven him! As for 'Ali, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." He then pointed with his hand, saying, "This is where his house is located (meaning, 'so close to the Prophet's house just as 'Ali was so close to the Prophet ﷺ himself')."[1]

﴿ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ
عَلَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾﴾

﴾194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qiṣāṣ). Then whoever transgresses against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqīn.﴿

Fighting during the Sacred Months is prohibited, except in Self-Defense

Ibn 'Abbās, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, Miqsam, Ar-Rabī' bin Anas and 'Aṭā said, "Allāh's Messenger ﷺ went for *'Umrah* on the sixth year of *Hijrah*. Then, the idolators prevented him from entering the Sacred House (the *Ka'bah* in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa'dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet ﷺ entered the House the following year, along with the Muslims who accompanied him, and Allāh permitted him to avenge the idolators' treatment of him, when He said:

[1] *Fatḥ Al-Bāri* 8:32.

﴿ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ﴾

﴿The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qiṣāṣ).﴾[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months." This *Ḥadīth* has an authentic chain of narrators.[2]

Hence, when the Prophet ﷺ was told that 'Uthmān was killed (in Makkah) when he was camped at the area of Al-Ḥudaybiyyah, after he had sent 'Uthmān as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet ﷺ was informed that 'Uthmān was not killed, he abandoned the fight and reverted to peace.

When the Prophet ﷺ finished fighting with (the tribes of) Hawāzin during the battle of Ḥunayn and Hawāzin took refuge in (the city of) Aṭ-Ṭā'if, he laid siege to that city. Then, the (sacred) month of Dhul-Qa'dah started, while Aṭ-Ṭā'if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Ḥunayn started until the Prophet ﷺ went back to Al-Madīnah from Al-Ji'rānah, were forty days), as reported in the Two *Ṣaḥīḥs* and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ﷺ ended the siege before conquering Aṭ-Ṭā'if. He then went back to Makkah, performed *'Umrah* from Al-Ji'rānah, where he divided the war booty of Ḥunayn. This *'Umrah* occurred during Dhul-Qa'dah of the eighth year of *Al-Hijrah.*[3]

Allāh's statement:

﴿فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ﴾

﴿...whoever transgresses against you, you transgress likewise

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[1] Aṭ-Ṭabari 3:575-577 and 579.

[2] Aḥmad 3:345.

[3] *Fatḥ Al-Bāri* 3:701 and Muslim 2:916.

against him.﴾

ordains justice even with the polytheists. Allāh also said in another *Āyah*:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ﴾

﴾*And if you punish, then punish them with the like of that with which you were afflicted.*﴾ (16:126)

Allāh's statement:

﴿وَاتَّقُوا۟ اللَّهَ وَاعْلَمُوٓا۟ أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴾*And fear Allāh, and know that Allāh is with Al-Muttaqīn (the pious)*﴾ (2:194)

commands that Allāh be obeyed and feared out of *Taqwā*. The *Āyah* informs us that Allāh is with those who have *Taqwā* by His aid and support in this life and the Hereafter.

﴿وَأَنفِقُوا۟ فِى سَبِيلِ اللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾﴾

﴾*195. And spend in the cause of Allāh and do not throw yourselves into destruction, and do good. Truly, Allāh loves Al-Muḥsinīn (those who do good).*﴾

The Command to spend in the Cause of Allāh

Al-Bukhāri recorded that Ḥudhayfah said:

﴿وَأَنفِقُوا۟ فِى سَبِيلِ اللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴾*And spend in the cause of Allāh and do not throw yourselves into destruction.*﴾

"It was revealed about spending."[1] Ibn Abu Ḥātim reported him saying similarly. He then commented, "Similar is reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān."

Aslam Abu 'Imrān said, "A man from among the Anṣār broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Anṣāri was with us then. So some people said, 'He is throwing himself to destruction.' Abu Ayyub said, 'We know

[1] *Fatḥ Al-Bāri* 8:33.

this *Āyah* (2:195) better, for it was revealed about us, the Companions of Allāh's Messenger ﷺ who participated in *Jihād* with him and aided and supported him. When Islām became strong, we, the Anṣār, met and said to each other, 'Allāh has honored us by being the Companions of His Prophet ﷺ and in supporting him until Islām became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this *Āyah* was revealed about us:

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿*And spend in the cause of Allāh and do not throw yourselves into destruction.*﴾

the destruction refers to staying with our families and estates and abandoning *Jihād*'." This was recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, 'Abd bin Ḥumayd in his *Tafsīr*, Ibn Abu Ḥātim, Ibn Jarīr, Ibn Marduwyah, Al-Ḥāfiẓ Abu Ya'lā in his *Musnad*, Ibn Ḥibbān and Al-Ḥākim.[1] At-Tirmidhi said; "*Ḥasan, Ṣaḥīḥ, Gharīb*"[2] Al-Ḥākim said, "It meets the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) but they did not record it."

Abu Dāwud's version mentions that Aslam Abu 'Imrān said, "We were at (the siege of) Constantinople. Then, 'Uqbah bin 'Āmr was leading the Egyptian forces, while the Syrian forces were led by Faḍālah bin 'Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, 'All praise is due to Allāh! He is sending himself to certain demise.' Abu Ayyub said, 'O people! You explain this *Āyah* the wrong way. It was revealed about us, the Anṣār when Allāh gave victory to His religion and its following increased. We said to each other, 'It would be better for us now if we return to our estates and attend to them.' Then

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[1] *Tuḥfat Al-Aḥwadhi* 8:311, An-Nasā'ī in *Al-Kubrā* 6:299, Ibn Abi Ḥātim 1:424, Aṭ-Ṭabari 3:590, Ibn Ḥibbān 7:105, and Al-Ḥākim 2:775.

[2] That is, almost the level of *Ṣaḥīḥ*.

Allāh revealed this *Āyah* (2:195)'."[1]

Abu Bakr bin 'Aiyāsh reported that Abu Isḥāq As-Subai'y related that a man said to Al-Barā' bin 'Āzib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise?" He said, "No. Allāh said to His Messenger ﷺ:

﴿فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

﴿*Then fight (O Muḥammad ﷺ) in the cause of Allāh, you are not tasked (held responsible) except for yourself.*﴾ (4:84)

That *Āyah* (2:195) is about (refraining from) spending." Ibn Marduwyah reported this *Ḥadīth*, as well as Al-Ḥākim in his *Mustadrak* who said; "It meets the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) but they did not record it." Ath-Thawri and Qays bin Ar-Rabī' related it from Al-Barā'. but added:

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

﴿*You are not tasked (held responsible) except for yourself.*﴾ (4:84)

"Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction."

Ibn 'Abbās said:

﴿وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ﴾

﴿*And spend in the cause of Allāh and do not throw yourselves into destruction*﴾

"This is not about fighting. But about refraining from spending for the sake of Allāh, in which case, one will be throwing his self into destruction."

The *Āyah* (2:195) includes the order to spend in Allāh's cause, in the various areas and ways that involve obedience and drawing closer to Allāh. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allāh states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allāh

[1] Abu Dāwud 3:27.

commands that one should acquire *Ihsān* (excellence in the religion), as it is the highest part of the acts of obedience. Allāh said:

﴿وَأَحْسِنُوٓاْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ﴾

﴾and do good. Truly, Allāh loves Al-Muhsinīn (those who do good).﴿

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ١٩٦﴾

﴾196. And complete Hajj and 'Umrah for Allāh. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Ṣadaqah or a sacrifice. Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Harām (i.e., non-resident of Makkah). And fear Allāh much and know that Allāh is severe in punishment.﴿

The Command to complete *Ḥajj* and *'Umrah*

After Allāh mentioned the rulings for fasting and *Jihād*, he explained the rituals by commanding the Muslims to complete *Ḥajj* and *'Umrah*, meaning, to finish the rituals of *Ḥajj* and *'Umrah* after one starts them. This is why Allāh said afterwards:

﴿فَإِنْ أُحْصِرْتُمْ﴾

﴾But if you are prevented﴿

meaning, if your way to the House is obstructed, and you are prevented from finishing it. This is why the scholars agree that starting the acts of *Ḥajj* and *'Umrah* requires one to finish them. As for Makhūl, he said, "Complete, means to start them from the *Miqāt* (areas the Prophet ﷺ designated to assume *Iḥrām* from)."[1] 'Abdur-Razzāq said that Az-Zuhri said: "We were told that 'Umar commented on:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴾And complete Ḥajj and 'Umrah for Allāh.﴿

"Complete *Ḥajj* and *'Umrah* means performing each of them separately, and to perform *'Umrah* outside of the months of *Ḥajj*, for Allāh the Exalted says:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴾The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months.﴿"[2]

As-Suddi said,

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴾And complete Ḥajj and 'Umrah for Allāh.﴿

means, "Maintain the performance of *Ḥajj* and *'Umrah*."[3] Ibn 'Abbās was reported to have said, "*Ḥajj* is 'Arafāt, while *'Umrah* is *Ṭawāf*."[4] Al-A'mash related that Ibrāhīm said that 'Alqamah commented on Allāh's statement:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴾And complete Ḥajj and 'Umrah for Allāh.﴿

"Abdullāh (Ibn Mas'ūd) recited it this way: 'Complete *Ḥajj* and *'Umrah* to the House, so that one does not exceed the area of the House during the *'Umrah*'." Ibrāhīm then said, "I mentioned this statement to Sa'īd bin Jubayr and he said; 'Ibn 'Abbās also said that.'"[5] Sufyān reported that Ibrāhīm said

[1] Ibn Abi Ḥātim 1:437.
[2] Ibid.
[3] Aṭ-Ṭabari 4:12.
[4] Ibn Abi Ḥātim 1:439.
[5] Aṭ-Ṭabari 4:7.

that 'Alqamah said (regarding the *Āyah* 2:196), "Perform the *Ḥajj* and *'Umrah* to the House."[1] Ath-Thawri reported that Ibrāhīm read (the *Āyah*), "Perform the *Ḥajj* and *'Umrah* to the House."

If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends *Iḥrām*

Allāh's statement:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿But if you are prevented, sacrifice a Hady (animals for sacriface) such as you can afford,﴾

was revealed in the sixth year of *Hijrah*, the year of the treaty of Al-Ḥudaybiyyah when the polytheists prevented Allāh's Messenger ﷺ from reaching the House. Allāh revealed *Sūrat Al-Fatḥ* (chapter 48 in the Qur'ān) then, and allowed the Muslims to slaughter any *Hady* (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their *Iḥrām*. When the Prophet ﷺ commanded them to shave their heads and end the state of *Iḥrām*, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet ﷺ went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet ﷺ said:

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«*May Allāh award His mercy to those who shaved.*»

They said, "What about those who shortened the hair?" He said in the third time, "And to those who shortened."[2] Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Ḥudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allāh knows best.

Being prevented from the House (*Ḥaṣr*) includes more than just being sick, fearing an enemy or getting lost on the way to

[1] Ibid.

[2] Muslim 2:946.

Makkah. Imām Aḥmad reported that Al-Ḥajjāj bin 'Amr Al-Anṣāri said that he heard Allāh's Messenger ﷺ saying:

«مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى»

«*Whoever suffered a broken bone or a limb, will have ended his Iḥrām and has to perform Ḥajj again.*»

He said, "I mentioned that to Ibn 'Abbās and Abu Hurayrah and they both said, 'He (Al-Hajjāj) has said the truth'."[1] This *Ḥadīth* is also reported in the Four Collections.[2] In the version of Abu Dāwud and Ibn Mājah, the Prophet ﷺ said, "Whoever limped, had a broken bone or became ill..."[3] Ibn Abu Ḥātim also recorded it and said, "It was reported that Ibn Mas'ūd, Ibn Az-Zubayr, 'Alqamah, Sa'īd bin Musayyib, 'Urwah bin Az-Zubayr, Mujāhid, An-Nakha'ī, 'Aṭā' and Muqātil bin Ḥayyān said that being prevented (*Ḥaṣr*) entails an enemy, an illness or a fracture."[4] Ath-Thawri also said, "Being prevented entails everything that harms the person."[5]

It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said that Allāh's Messenger ﷺ went to Ḍubā'ah bint Az-Zubayr bin 'Abdul-Muṭṭalib who said, "O Messenger of Allāh! I intend to perform *Ḥajj* but I am ill." He said, "Perform *Ḥajj* and make the condition: 'My place is where You prevent (or halt) me."[6] Muslim recorded similarly from Ibn 'Abbās.[7] So saying such a condition for *Ḥajj* is allowed is based on this *Ḥadīth*.

Allāh's statement:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴾...*sacrifice a Hady such as you can afford*﴿

includes a sheep also, as Imām Mālik reported that 'Ali bin Abu Ṭālib used to say.[8] Ibn 'Abbās said, "The *Hady* includes eight types of animals: camels, cows, goats and sheep."[9]

[1] Aḥmad 3:450.
[2] *Tuḥfat Al-Aḥwadhi* 4:8, and An-Nasā'i 5:198.
[3] Abu Dāwud 2:434, and Ibn Mājah 2:1028.
[4] Ibn Abi Ḥātim 1:444-445.
[5] Ibid.
[6] *Fatḥ Al-Bāri* 9:34.
[7] Muslim 2:868.
[8] *Al-Muwaṭṭa'* 1:385.
[9] Ibn Abi Ḥātim 1:450.

'Abdur-Razzāq reported that Ibn 'Abbās said about what Allāh said:

﴿فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

﴾...*sacrifice a Hady such as you can afford*﴿

"As much as one could afford."[1] Al-'Awfi said that Ibn 'Abbās said, "If one can afford it, then camels, otherwise cows, or sheep."[2] Hishām bin 'Urwah quoted his father:

﴿فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

﴾...*sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel) such as you can afford*﴿

'Depending on the price.'[3]

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allāh has required sacrificing whatever is available as a *Hady*, and the *Hady* is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn 'Abbās the cousin of Allāh's Messenger ﷺ and the scholar of *Tafsīr*. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah, the Mother of the believers, said, "The Prophet ﷺ once offered some sheep as *Hady*."[4]

Allāh's statement:

﴿وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ﴾

﴾...*and do not shave your heads until the Hady reaches the place of sacrifice.*﴿

is a continuation of His statement:

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ﴾

﴾*And complete, the Ḥajj and 'Umrah for Allāh.*﴿

and is not dependent upon:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

﴾*But if you are prevented, then sacrifice a Hady*﴿

[1] Ibn Abi Ḥātim 1:451.
[2] Aṭ-Ṭabari 4:30.
[3] Ibn Abi Ḥātim 1:452
[4] *Fatḥ Al-Bāri* 3:639 and Muslim 2:958.

as Ibn Jarīr has erroneously claimed. When the Prophet ﷺ and his Companions were prevented from entering the Sacred House during the Al-Ḥudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their *Hady* outside the *Ḥaram* (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

﴿حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ﴾

﴿...and do not shave your heads until the Hady reaches the place of sacrifice.﴾

and then he ends the rituals of *Ḥajj* or *'Umrah*, or both if he had assumed *Iḥrām* for both. It is recorded in the Two *Ṣaḥīḥs* that Ḥafṣah said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Iḥrām* for *'Umrah* but you have not?" The Prophet ﷺ said,

«إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ»

«I matted my hair and I have garlanded my Hady (animals for sacrifice), so I will not finish my Iḥrām till I offer the sacrifice.»[1]

Whoever shaved his Head during *Iḥrām*, will have to pay the *Fidyah*

Allāh said:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

﴿And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah.﴾

Al-Bukhārī reported that 'Abdur-Raḥmān bin Asbahāni said that he heard 'Abdullāh bin Ma'qil saying that he sat with Ka'b bin 'Ujrah in the mosque of Kufah (in Iraq). He then asked him about the *Fidyah* of the fasting. Ka'b said, "This was revealed concerning my case especially, but it is also for you in general. I was carried to Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said:

[1] *Fatḥ Al-Bārī* 3:493 and Muslim 2:902.

«مَا كُنْتُ أُرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ هٰذَا، أَمَا تَجِدُ شَاةً»؟ قُلْتُ: لَا

«I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)?' I replied in the negative.»

He then said:

«صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ»

«Fast for three days or feed six poor persons, each with half a Ṣā' of food (1 Sa' = 3 kilograms approx.) and shave your head.»

So this is a general judgement derived from a specific case.[1]

Imām Aḥmad recorded that Ka'b bin 'Ujrah said, "Allāh's Messenger ﷺ came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«يُؤْذِيكَ هَوَامُّ رَأْسِكَ»؟ قُلْتُ: نَعَمْ

«Do these lice in your head bother you?»

I said, 'Yes.' He said:

«فَاحْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً»

«Shave it, then fast three days, or feed six poor people, or sacrifice an animal.»

Ayyub (one of the narrators of the *Ḥadīth*) commented, "I do not know which alternative was stated first."[2] The wording of the Qur'ān begins with the easiest then the more difficult options: "Pay a *Fidyah* of fasting (three days), feeding (six poor persons) or sacrificing (an animal)." Meanwhile, the Prophet ﷺ advised Ka'b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allāh.

Tamattu' during *Ḥajj*

Allāh said:

[1] *Fatḥ Al-Bāri* 8:34.

[2] Aḥmad 4:241.

﴿فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴾Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford,﴿

That is, when you are able to complete the rites, so whoever among you connects his *'Umrah* with *Hajj* having the same *Ihrām* for both, or, first assuming *Ihrām* for *'Umrah*, and then assuming *Ihrām* for *Hajj* when finished the *'Umrah*, this is the more specific type of *Tamattu'* which is well-known among the discussion of the scholars whereas in general there are two types of *Tamattu'*, as the authentic *Hadīths* prove, since among the narrators are those who said, "Allāh's Messenger ﷺ performed *Tamattu'*, and others who said, "*Qarin*" but there is no difference between them over the *Hady*.

So Allāh said,

﴿فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴾Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj (i.e., Hajj At-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford,﴿

means let him sacrifice whatever *Hady* is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet ﷺ slaughtered cows on behalf of his wives. Al-Awzā'ī reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ slaughtered cows on behalf of his wives when they were performing *Tamattu'*.[1] This was reported by Abu Bakr bin Marduwyah.

This last *Hadīth* proves that *Tamattu'* is legislated. It is reported in the Two *Sahīhs* that 'Imrān bin Husayn said, "We performed *Hajj At-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'ān was revealed (regarding *Hajj At-Tamattu'*). Nothing was revealed to forbid it, nor did he (the Prophet ﷺ) forbid it until he died. And somebody said what he wished (regarding *Hajj At-Tamattu'*) according to his own opinion."[2] Al-Bukhāri said that 'Imrān was talking about

[1] Abu Dāwud 2:362.

[2] *Fath Al-Bāri* 8: 34 and Muslim 2:900.

'Umar.

It is reported in an authentic narration that 'Umar used to discourage the people from performing *Tamattu'*. He used to say, "If we refer to Allāh's Book, we should complete it," meaning:

﴿فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿...whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford,﴾

However 'Umar did not say that *Tamattu'* is unlawful. He only prevented them so that the people would increase their trips to the House for *Ḥajj* (during the months of *Ḥajj*) and *'Umrah* (throughout the year), as he himself has stated.

Whoever performs *Tamattu'* should fast Ten Days if He does not have a *Hady*

Allāh said:

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

﴿...but if he cannot (afford it), he should fast three days during the Ḥajj and seven days after his return (to his home), making ten days in all.﴾

This *Āyah* means: "Those who do not find a *Hady*, let them fast three days during the *Ḥajj* season." Al-'Awfi said that Ibn 'Abbās said, "If one does not have a *Hady*, he should fast three days during *Ḥajj*, before *'Arafah* day. If the day of *'Arafah* was the third day, then his fast is complete. He should also fast seven days when he gets back home."[1] Abu Isḥāq reported from Wabarah from Ibn 'Umar who said, "One fasts one day before the day of *Tarwiyah*, the day of *Tarwiyah* (eighth day of Dhul-Ḥijjah) and then *'Arafah* day (the ninth day of the month of Dhul-Ḥijjah)."[2] The same statement was reported by Ja'far bin Muḥammad from his father from 'Ali.[3]

If one did not fast these three days or at least some of them before *'Īd* day (the tenth day of Dhul-Ḥijjah), he is allowed to

[1] Aṭ-Ṭabari 4:97.

[2] Aṭ-Ṭabari 4:95.

[3] Aṭ-Ṭabari 4:94.

fast during the *Tashrīq* days (11-12-13th day of Dhul-Ḥijjah). 'Ā'ishah and Ibn 'Umar said, "Fasting the days of *Tashrīq* was only allowed for those who did not find the *Hady*," as Al-Bukhāri has reported. Sufyān related that Ja'far bin Muḥammad narrated that his father said that 'Ali said, "Whoever did not fast the three days during the *Ḥajj*, should fast them during the days of *Tashrīq*." This is also the position taken by 'Ubayd bin 'Umayr Al-Laythi, 'Ikrimah, Al-Ḥasan Al-Baṣri and 'Urwah bin Az-Zubayr,[1] referring to the general meaning of Allāh's statement:

﴿فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِي ٱلْحَجِّ﴾

﴾*...fast three days during the Ḥajj...*﴿

As for what Muslim reported that Qutaybah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ، وَذِكْرِ اللهِ عَزَّ وَجَلَّ»

«*The days of Tashrīq are days of eating and drinking and remembering Allāh the Exalted.*»[2]

This narration is general in meaning while what 'Ā'ishah and Ibn 'Umar narrated is specific.

Allāh said:

﴿وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾

﴾*...and seven days after his return.*﴿

There are two opinions regarding the meaning of this *Āyah*. First, it means 'when you return to the camping areas'. The second, upon going back home. 'Abdur-Razzāq reported that Sālim narrated that he heard Ibn 'Umar saying:

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِي ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾

"﴾*...but if he cannot (afford it), he should fast three days during the Ḥajj and seven days after his return,*﴿

means when he goes back to his family."[3] The same opinion was reported from Sa'īd bin Jubayr, Abu Al-'Āliyah, Mujāhid, 'Aṭā', 'Ikrimah, Al-Ḥasan, Qatādah, Imām Az-Zuhri and Ar-

[1] Aṭ-Ṭabari 4:98-99.

[2] Muslim 2:800.

[3] *Tafsīr 'Abdur-Razzāq* 1:76.

Rabī' bin Anas.[1]

Al-Bukhāri reported that Sālim bin 'Abdullāh narrated that Ibn 'Umar said, "During the Farewell *Hajj* of Allāh's Messenger ﷺ, he performed *Tamattu'* with *'Umrah* and *Hajj*. He drove a *Hady* along with him from Dhul-Hulayfah. Allāh's Messenger ﷺ started by assuming *Ihrām* for *'Umrah*, and then for *Hajj*. And the people, too, performed the *'Umrah* and *Hajj* along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people:

«مَنْ كَانَ مِنْكُم أَهْدَىٰ فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لْيُهِلَّ بِالْحَجِّ، فَمَنْ لَمْ يجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةً إِذَا رَجَعَ إِلَىٰ أَهْلِهِ».

«*Whoever among you has driven the Hady, should not finish his Ihrām till he completes his Hajj. And whoever among you has not (driven) the Hady with him, he should perform Tawāf of the Ka'bah and between As-Safā and Al-Marwah. Then, he should shave or cut his hair short and finish his Ihrām, and should later assume Ihrām for Hajj; [but he must offer a Hady (sacrifice)]. And if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home.*»

He then mentioned the rest of the *Hadīth*, which is reported in the Two *Sahīhs*.[2]

Allāh said:

﴿تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

﴾*...making ten days in all.*﴿

to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, 'I have seen with my eyes, heard with my ears and written with my hand,' to emphasize such facts. Similarly, Allāh said:

﴿وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ﴾

[1] Ibn Abi Hātim 2:498.

[2] *Fath Al-Bāri* 3:630 and Muslim 2:901

﴾...*nor a bird that flies with its two wings*﴿ (6:38) and:

﴿وَلَا تَخُطُّهُ بِيَمِينِكَ﴾

﴾...*nor did you write any book (whatsoever) with your right hand*﴿ (29:48) and:

﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً﴾

﴾*And We appointed for Mūsā thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.*﴿ (7:142)

It was also said that the meaning of "ten days in all" emphasizes the order to fast for ten days, not less than that.

The Residents of Makkah do not perform *Tamattu'*

Allāh said:

﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴾*This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).*﴿

This Āyah concerns the residents of the area of the *Ḥaram*, for they do not perform *Tamattu'*. 'Abdur-Razzāq reported that Ṭāwūs said, "*Tamattu'* is for the people, those whose families are not residing in the *Ḥaram* area (Makkah), not for the residents of Makkah. Hence Allāh's Statement:

﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴾*This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).*﴿

'Abdur-Razzāq then said, "I was also told that Ibn 'Abbās said similar to Ṭāwūs."[1] Allāh said:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴾...*and fear Allāh*﴿ meaning, in what He has commanded you and what He prohibited for you. He then said:

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

﴾...*and know that Allāh is severe in punishment*﴿

[1] Aṭ-Ṭabari 4:111.

الجزء الثاني ٣١ سورة البقرة

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ
عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ
ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾
فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ
ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن
يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ
خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾
أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾

for those who defy His command and commit what He has prohibited.

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾﴾

﴾197. The Ḥajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Ḥajj therein (by assuming Iḥrām), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Ḥajj. And whatever good you do, Allāh knows it. And take provisions for the journey, but the best provision is At-Taqwā (piety, righteousness). So fear Me, O men of understanding!﴿

When does *Iḥrām* for *Ḥajj* start

Allāh said:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴾The Ḥajj is (in) the well-known months.﴿

This *Āyah* indicates that *Iḥrām* for *Ḥajj* only occurs during the months of *Ḥajj*. This was reported from Ibn 'Abbās,[1] Jābir, 'Aṭā', Ṭāwūs and Mujāhid. The proof for this is Allāh's

[1] Aṭ-Ṭabari 4:115.

statement that *Ḥajj* occurs during known, specific months, which indicates that *Ḥajj* is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shāfi'ī recorded that Ibn 'Abbās said, "No person should assume *Iḥrām* for *Ḥajj* before the months of the *Ḥajj*, for Allāh said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴾*The Ḥajj is (in) the well-known months.*﴿[1]

Ibn Khuzaymah reported that Ibn 'Abbās said, "No *Iḥrām* for *Ḥajj* should be assumed, except during the months of *Ḥajj*,[2] for among the Sunnah of *Ḥajj* is that one assume *Iḥrām* for it during the *Ḥajj* months." This is an authentic narration and the Companion's statement that such and such is among the Sunnah is considered as a *Ḥadīth* of the Prophet ﷺ, according to the majority of the scholars. This is especially the case when it is Ibn 'Abbās who issued this statement, as he is the *Tarjumān* (translator, interpreter, explainer) of the Qur'ān.

There is a *Ḥadīth* about this subject too. Ibn Marduwyah related that Jābir narrated that the Prophet ﷺ said:

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ»

«*No one should assume Iḥrām for Ḥajj, but during the months of Ḥajj.*»[3]

The chain of narrators for this *Ḥadīth* is reasonable. Ash-Shāfi'ī and Al-Bayhaqi recorded this *Ḥadīth* from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jābir bin 'Abdullāh being asked, "Does one assume *Iḥrām* for *Ḥajj* before the months of the *Ḥajj*?" He said, "No."[4] This narration is more reliable than the narration that we mentioned from the Prophet ﷺ. In short, this statement is the opinion of the Companion, supported by Ibn 'Abbās' statement that it is a part of the Sunnah not to assume *Iḥrām* for *Ḥajj* before the

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[1] *Al-Umm* 2:132.

[2] Ibn Khuzaymah 4:162.

[3] *Al-Muṣannaf Ibn Abi Shaybah*, and *Tafsīr 'Abdur-Razzāq*.

[4] *Al-Umm* 2:132, and Al-Bayhaqi 4:343.

months of the *Ḥajj*. Allāh knows best.

The Months of *Ḥajj*

Allāh said:

﴿أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴾...the well-known months.﴿

Al-Bukhāri said that Ibn 'Umar said that these are Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Ḥijjah.[1] This narration for which Al-Bukhāri did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarīr rendered authentic, leading to Ibn 'Umar, who said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴾The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months.﴿

"which are Shawwāl, Dhul-Qa'dah and the (first) ten days of Dhul-Ḥijjah."[2] Its chain is *Ṣaḥīḥ*. Al-Ḥākim also recorded it in his *Mustadrak*, and he said,"It meets the criteria of the Two Shaykhs."[3]

This statement is also reported from 'Umar, 'Ali, Ibn Mas'ūd, 'Abdullāh bin Az-Zubayr, Ibn 'Abbās, 'Aṭā', Ṭāwūs, Mujāhid, Ibrāhīm An-Nakha'ī, Imām Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Makhūl, Qatādah, Aḍ-Ḍaḥḥāk bin Muzāḥim, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.[4] This opinion was preferred by Ibn Jarīr who said, "It is a common practice to call two months and a part of the third month as 'months'. This is similar to the Arab's saying, 'I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allāh said:

﴿فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ﴾

﴾But whosoever hastens to leave in two days, there is no sin on him.﴿

[1] *Fatḥ Al-Bāri* 3:490.

[2] Aṭ-Ṭabari 4:116.

[3] Al-Ḥākim 2:276.

[4] Ibn Abi Ḥātim 2:486-488.

In this case, one will only be hastening for one and a half days."

Allāh then said:

﴿فَمَن فَرَضَ فِيهِنَّ الْحَجَّ﴾

﴿So whosoever intends (Faraḍa) to perform Ḥajj therein (by assuming Iḥrām),﴾

meaning that one's assuming the *Iḥrām* requires a *Ḥajj*, for the person is required to complete the rituals of *Ḥajj* after assuming *Iḥrām*. Ibn Jarīr said that Al-'Awfī said, "The scholars agree that (*Faraḍa*) 'intends' mentioned in the *Āyah* means it is a requirement and an obligation."[1] 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said:

﴿فَمَن فَرَضَ فِيهِنَّ الْحَجَّ﴾

﴿So whosoever intends to perform Ḥajj therein (by assuming Iḥrām),﴾

refers to those who assume *Iḥrām* for *Ḥajj* and *'Umrah*". 'Aṭā' said, "'Intends', means, assumes the *Iḥrām*." Similar statements were attributed to Ibrāhīm, Aḍ-Ḍaḥḥāk and others.[2]

Prohibition of *Rafath* (Sexual Intercourse) during *Ḥajj*

Allāh said:

﴿فَلَا رَفَثَ﴾

﴿He should not have Rafath﴾

This *Āyah* means that those who assume the *Iḥrām* for *Ḥajj* or *'Umrah* are required to avoid the *Rafath*, meaning, sexual intercourse. Allāh's statement here is similar to His statement:

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ﴾

﴿It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.﴾ (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar

[1] Aṭ-Ṭabari 4:120-121.

[2] Aṭ-Ṭabari 4:123.

subjects, is not allowed. Ibn Jarīr reported that Nāfi' narrated that 'Abdullāh bin 'Umar said, "*Rafath* means sexual intercourse or mentioning this subject with the tongue, by either men or women."[1] 'Aṭā' bin Abu Rabāḥ said that *Rafath* means sexual intercourse and foul speech.[2] This is also the opinion of 'Amr bin Dīnār. 'Aṭā' also said that they used to even prevent talking (or hinting) about this subject.[3] Ṭāwūs said that *Rafath* includes one's saying, "When I end the *Iḥrām* I will have sex with you."[4] This is also the same explanation offered by Abu Al-'Āliyah regarding *Rafath*. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said, "*Rafath* means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts." [5] Ibn 'Abbās and Ibn 'Umar said that *Rafath* means to have sex with women.[6] This is also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, Ibrāhīm An-Nakha'ī, Abu Al-'Āliyah who narrated it from 'Aṭā' and Makhūl, 'Aṭā Al-Khurāsāni, 'Aṭā' bin Yasār, 'Aṭiyah, Ibrāhīm, Ar-Rabī', Az-Zuhri, As-Suddi, Mālik bin Anas, Muqātil bin Ḥayyān, 'Abdul-Karīm bin Mālik, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk, and others.

The Prohibition of *Fusūq* during *Ḥajj*

Allāh said:

﴿وَلَا فُسُوقَ﴾

﴿...*nor commit sin*﴾ Miqsam and several other scholars related that Ibn 'Abbās said, "It is disobedience." This is also the opinion of 'Aṭā,' Mujāhid, Ṭāwūs, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Ibrāhīm An-Nakha'ī, Az-Zuhri, Ar-Rabī' bin Anas, 'Aṭā' bin Yasār, 'Aṭā' Al-Khurāsāni and Muqātil bin Ḥayyān.[7]

Ibn Wahb reported that Nāfi' narrated that 'Abdullāh bin

[1] Aṭ-Ṭabari 4:126.
[2] Aṭ-Ṭabari 4:127.
[3] Aṭ-Ṭabari 4:128.
[4] Ibid.
[5] Aṭ-Ṭabari 4:129.
[6] Ibid.
[7] Ibn Abi Ḥātim 2:497-500.

'Umar said, "*Fusūq* [or sin mentioned in the *Āyah* (2:197)] refers to committing what Allāh has forbidden in the Sacred Area."[1]

Several others said that *Fusūq* means cursing others, they based this on the authentic *Ḥadīth*:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

«*Cursing the Muslim is Fusūq, while fighting him is Kufr.*»[2]

'Abdur-Raḥmān bin Zayd bin Aslam said *Fusūq* here means slaughtering animals for the idols, as Allāh said:

﴿أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ﴾

﴿*...or impious (Fisq) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh.*﴾ (6:145)

Aḍ-Ḍaḥḥāk said that *Fusūq* is insulting one another with bad nicknames.

Those who said that the *Fusūq* means all types of disobedience are correct. Allāh has also prohibited committing injustice during the months of *Ḥajj* in specific, although injustice is prohibited throughout the year. This is why Allāh said:

﴿مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴿*...of them four are sacred. That is the right religion, so wrong not yourselves therein.*﴾ (9:36)

Allāh said about the Sacred Area:

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿*...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.*﴾ (22:25)

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

«*Whoever performed Ḥajj to this (Sacred) House and did not commit Rafath or Fusūq, will return sinless, just as the day his*

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[1] Ibn Abi Ḥātim 2:497.

[2] *Fatḥ Al-Bāri* 1:135.

mother gave birth to him.»[1]

The Prohibition of arguing during *Hajj*

Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

﴾*nor should there be Jidāl during Hajj*﴿

meaning, disputes and arguments. Ibn Jarīr related that 'Abdullāh bin Mas'ūd said that what Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

﴾*...nor dispute unjustly during the Hajj.*﴿

means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Aḍ-Ḍaḥḥāk related to Ibn 'Abbās.[2] This is also the same meaning reported from Abu Al-'Āliyah, 'Aṭā', Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Jābir bin Zayd, 'Aṭā' Al-Khurāsāni, Makhūl, As-Suddi, Muqātil bin Ḥayyān, 'Amr bin Dinār, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Ibrāhīm An-Nakha'ī, 'Aṭā bin Yasār, Al-Ḥasan, Qatādah and Az-Zuhri.[3]

The Encouragement for Righteous Deeds and to bring Provisions for *Hajj*

Allāh said:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ﴾

﴾*And whatever good you do, Allāh knows it.*﴿

After Allāh prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allāh said next:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

﴾*And take provisions (with you) for the journey, but the best*

[1] *Fatḥ Al-Bāri* 4:25 and Muslim 2:983.
[2] Aṭ-Ṭabari 4:141.
[3] Ibn Abi Ḥātim 2:503-505:

provision is At-Taqwā (piety, righteousness).﴾

Al-Bukhāri and Abu Dāwud reported that Ibn 'Abbās said, "The people of Yemen used to go to *Hajj* without taking enough supplies with them. They used to say, 'We are those who have *Tawakkul* (reliance on Allāh).' Allāh revealed this *Āyah*:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

﴾*And take provisions (with you) for the journey, but the best provision is At-Taqwā (piety, righteousness).*﴾[1]

Ibn Jarīr and Ibn Marduwyah narrated that Ibn 'Umar said, "When people assumed *Ihrām*, they would throw away whatever provisions they had and would acquire other types of provisions. Allāh revealed:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

﴾*And take a provisions (with you) for the journey, but the best provision is At-Taqwā (piety, righteousness).*﴾

Allāh forbade them from this practice and required them to take flour and *Sawīq* (a type of food usually eaten with dates) with them."[2]

The Provisions of the Hereafter

Allāh said:

﴿فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

﴾*...but the best provision is At-Taqwā (piety, righteousness).*﴾

When Allāh required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: *Taqwā*. Allāh said in another *Āyah*:

﴿وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

﴾*...and as an adornment; and the raiment of Taqwā, that is better.*﴾ (7:26)

Allāh mentioned the material covering and then He

[1] *Fath Al-Bāri* 3:449, Abu Dāwud 2:309.

[2] At-Tabari 4:156.

mentioned the spiritual covering, which includes humbleness, obedience and *Taqwā*. He also stated that the latter provision is better and more beneficial than the former.

﴿وَٱتَّقُونِ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ﴾

﴿So fear Me, O men of understanding!﴾

meaning: 'Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَـٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾﴾

﴿198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām. And remember Him (by invoking Allāh for all good) as He has guided you, and verily you were before, of those who were astray﴾.

Commercial Transactions during *Ḥajj*

Al-Bukhāri reported that Ibn 'Abbās said, "Ukāẓ, Mijannah and Dhul-Majāz were trading posts during the time of *Jāhiliyyah*. During that era, they did not like the idea of conducting business transactions during the *Ḥajj* season. Later, this *Āyah* was revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ﴾

﴿There is no sin on you if you seek the bounty of your Lord.﴾

during the *Ḥajj* season."[1]

Abu Dāwud and others recorded that Ibn 'Abbās said, "They used to avoid conducting business transactions during the *Ḥajj* season, saying that these are the days of *Dhikr*. Allāh revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ﴾

[1] *Fatḥ Al-Bāri* 8:34.

﴾There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴿[1]

This is also the explanation of Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Manṣūr bin Al-Mu'tamir, Qatādah, Ibrāhīm An-Nakha'ī, Ar-Rabī' bin Anas and others. Ibn Jarīr reported that Abu Umaymah said that when Ibn 'Umar was asked about conducting trade during the *Ḥajj*, he recited the *Āyah*:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴾There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴿[2]

This *Ḥadīth* is related to Ibn 'Umar with a strong chain of narrators. This *Ḥadīth* is also related to the Prophet ﷺ, as Aḥmad reported that Abu Umāmah At-Taymi said, "I asked Ibn 'Umar, 'We buy (and sell during the *Ḥajj*), so do we still have a valid *Ḥajj*?' He said, 'Do you not perform *Ṭawāf* around the House, stand at 'Arafāt, throw the pebbles and shave your heads?' I said, 'Yes.' Ibn 'Umar said, 'A man came to the Prophet ﷺ and asked him about what you asked me, and the Prophet ﷺ did not answer him until Jibrīl came down with this *Āyah*:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴾There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴿

The Prophet ﷺ summoned the man and said: «*You are pilgrims*»."[3] Ibn Jarīr narrated that Abu Ṣāliḥ said to 'Umar, "O Leader of the faithful! Did you conduct trade transactions during the *Ḥajj*?" He said, "Was their livelihood except during *Ḥajj*?"[4]

Standing at 'Arafāt

Allāh said:

﴿فَإِذَآ أَفَضْتُم مِّنْ عَرَفَـٰتٍ فَٱذْكُرُوا ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ﴾

[1] Abu Dāwud 2:350.

[2] Aṭ-Ṭabari 4:165.

[3] Aḥmad 2:155.

[4] Aṭ-Ṭabari 4:168.

﴾Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.﴿

'Arafāt is the place where one stands during the *Ḥajj* and it is a pillar of the rituals of *Ḥajj*. Imām Aḥmad and the *Sunan* compilers recorded that 'Abdur-Raḥmān bin Ya'mar Ad-Diyli said that he heard Allāh's Messenger ﷺ saying:

«الْحَجُّ عَرَفَاتٌ - ثَلَاثًا - فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامُ مِنًى ثَلَاثَةٌ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

«Ḥajj is 'Arafāt, (thrice). Hence, those who have stood at 'Arafāt before dawn will have performed (the rituals of the Ḥajj). The days of Minā are three, and there is no sin for those who move on after two days, or for those who stay.»[1]

The time to stand on 'Arafāt starts from noon on the day of *'Arafah* until dawn the next day, which is the day of the Sacrifice (the tenth day of Dhul-Ḥijjah). The Prophet ﷺ stood at 'Arafāt during the Farewell *Ḥajj*, after he had offered the *Ẓuhr* (noon) prayer, until sunset. He said, "Learn your rituals from me."[2] In this *Ḥadīth* (i.e., in the previous paragraph) he said, "Whoever stood at 'Arafāt before dawn, will have performed (the rituals of *Ḥajj*)."

'Urwah bin Muḍarris bin Ḥārithah bin Lām Aṭ-Ṭā'i said, "I came to Allāh's Messenger ﷺ at Al-Muzdalifah when it was time to pray. I said, 'O Messenger of Allāh! I came from the two mountains of Ṭayy', and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid *Ḥajj*?' Allāh's Messenger ﷺ said:

«مَنْ شَهِدَ صَلَاتَنَا هٰذِهِ، فَوَقَفَ مَعَنَا حَتَّى نَدْفَعَ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذٰلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ»

«Whoever performed this prayer with us, stood with us until we moved forth, and had stood at 'Arafāt before that, day or night, will have performed the Ḥajj and completed its rituals»."

[1] Aḥmad 4:310, Abu Dāwud 2:485, *Tuḥfat Al-Aḥwadhi* 3:633, An-Nasā'ī 5:256, and Ibn Mājah 2:1003.

[2] Muslim 2:943.

This *Ḥadīth* was collected by Imām Aḥmad and the compilers of the *Sunan*, and At-Tirmidhi graded it *Ṣaḥīḥ*.[1] It was reported that the mount was called 'Arafāt because, as 'Abdur-Razzāq reported that 'Ali bin Abu Ṭālib said, "Allāh sent Jibrīl to Prophet Ibrāhīm and he performed *Ḥajj* for him (to teach him its rituals). When Ibrāhīm reached 'Arafāt he said, 'I have *'Araftu* (I know this place).' He had come to that area before. Thereafter, it was called 'Arafāt."[2] Ibn Al-Mubārak said that 'Aṭā' said, "It was called 'Arafāt because Jibrīl used to teach Ibrāhīm the rituals of *Ḥajj*. Ibrāhīm would say, 'I have *'Araftu*, I have *'Araftu*.' It was thereafter called 'Arafāt." Similar statements were attributed to Ibn 'Abbās[3], Ibn 'Umar and Abu Mijlaz.[4] Allāh knows best.

'Arafāt is also called Al-Mash'ar Al-Ḥarām, Al-Mash'ar Al-Aqsa and Ilāl, while the mount that is in the middle of 'Arafāt is called Jabal Ar-Raḥmah (Mount of Mercy).

The Time to leave 'Arafāt and Al-Muzdalifah

Ibn Abu Ḥātim reported that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to stand at 'Arafāt. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allāh's Messenger ﷺ delayed moving from 'Arafāt until sunset."[5] Ibn Marduwyah related this *Ḥadīth* and added, "He then stood at Al-Muzdalifah and offered the *Fajr* (Dawn) prayer at an early time. When the light of dawn broke, he moved on." This *Ḥadīth* has a *Ḥasan* chain of narrators. The long *Ḥadīth* that Jābir bin 'Abdullāh narrated, which Muslim collected, stated, "The Prophet ﷺ kept standing there (meaning at 'Arafāt) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet ﷺ made Usāmah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaṣwā' so hard, that its head touched the saddle. He gestured with his right hand and

[1] Aḥmad 4:261, Abu Dāwud 2:486, *Tuḥfat Al-Aḥwadhi* 3:633, An-Nasā'i 5:264, and Ibn Mājah 2:1004.

[2] 'Abdur-Razzāq 5:96.

[3] Aṭ-Ṭabari 4:173-174.

[4] Ibn Abi Ḥātim 2:519.

[5] Ibn Abi Ḥātim 2:517.

said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the *Maghrib* (Evening) and *'Ishā'* (Night) prayers with one *Adhān* and two *Iqāmah* (which announces the imminent start of the acts of the prayer) and did not glorify Allāh in between them (i.e., he did not perform voluntary *Rak'ah*). Allāh's Messenger ﷺ then laid down till dawn and offered the *Fajr* (Dawn) prayer with *Adhān* and *Iqāmah*, when the morning light was clear. He again mounted Al-Qaṣwā', and when he came to Al-Mash'ar Al-Ḥarām, he faced towards *Qiblah*, supplicated to Allāh, glorifying Him and saying, *Lā ilāha illallāh*, and he continued standing until the daylight was very clear. He then went quickly before the sun rose."[1]

It is reported in the Two *Ṣaḥīḥs* that Usāmah bin Zayd was asked, "How was the Prophet's pace when he moved?" He said, "Slow, unless he found space, then he would go a little faster."[2]

Al-Mash'ar Al-Ḥarām

'Abdur-Razzāq reported that Ibn 'Umar said that all of Al-Muzdalifah is Al-Mash'ar Al-Ḥarām.[3] It was reported that Ibn 'Umar was asked about Allāh's statement:

﴿فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ﴾

﴿...*remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.*﴾

He said, "It is the Mount and the surrounding area."[4] It was reported that Al-Mash'ar Al-Ḥarām is what is between the two Mounts (refer to the following *Ḥadīth*), as Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Ar-Rabī' bin Anas, Al-Ḥasan and Qatādah have stated.[5]

Imām Aḥmad recorded that Jubayr bin Muṭ'im narrated that the Prophet ﷺ said:

[1] Muslim 2:886.
[2] *Fatḥ Al-Bāri* 3:605, Muslim 2:936.
[3] Ibn Abi Ḥātim 2:521.
[4] Aṭ-Ṭabari 4:176.
[5] Ibn Abi Ḥātim 2:521-522.

«كُلُّ عَرَفَاتٍ مَوْقِفٌ، وَارْفَعُوا عَنْ عُرَنَةَ، وَكُلُّ مُزْدَلِفَةَ مَوْقِفٌ، وَارْفَعُوا عَنْ مُحَسِّرٍ، وَكُلُّ فِجَاجِ مَكَّةَ مَنْحَرٌ، وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ»

«All of 'Arafāt is a place of standing, and keep away from 'Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muḥassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashrīq are days of sacrifice.»[1]

Allāh then said:

﴿وَاذْكُرُوهُ كَمَا هَدَاكُمْ﴾

﴾And remember Him (by invoking Allāh for all good) as He has guided you.﴿

This *Āyah* reminds Muslims of Allāh's bounty on them that He has directed and taught them the rituals of *Ḥajj* according to the guidance of Prophet Ibrāhīm Al-Khalīl. This is why Allāh said:

﴿وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ﴾

﴾...and verily, you were, before, of those who were astray.﴿

It was said that this *Āyah* refers to the condition before the guidance or the Qur'ān or the Messenger ﷺ, all of which are correct meanings.

﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾﴾

﴾199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.

The Order to stand on 'Arafāt and to depart from it

﴾This Āyah contains Allāh's order to those who stand at 'Arafāt to also move on to Al-Muzdalifah, so that they remember Allāh at Al-Mash'ar Al-Ḥarām. Allāh commands the Muslim to stand with the rest of the pilgrims at 'Arafāt, unlike Quraysh who (before Islām) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allāh's Town and

[1] Aḥmad 4:82.

the servants of His House. Al-Bukhāri reported that 'Ā'ishah said, "Quraysh and their allies, who used to be called *Al-Ḥums*[1], used to stay in Al-Muzdalifah while the rest of the Arabs would stand at *'Arafāt*. When Islām came, Allāh commanded His Prophet ﷺ to stand at 'Arafāt and then proceed from there. Hence Allāh's statement:

﴿مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

﴾...*from the place whence all the people depart.*﴿[2]

This was also said by Ibn 'Abbās, Mujāhid, 'Aṭā', Qatādah and As-Suddi and others.[3] Ibn Jarīr chose this opinion and said that there is *Ijmā'* (a consensus among the scholars) for it.

Imām Aḥmad reported that Jubayr bin Muṭ'im said, "My camel was lost and I went out in search of it on the day of *'Arafah*, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself, 'By Allāh he is from the *Ḥums*. What has brought him here?'"[4] This *Ḥadīth* is also reported in the *Ṣaḥīḥayn*.[5]

Al-Bukhāri reported that Ibn 'Abbās said that 'depart' mentioned in the *Āyah* refers to proceeding from Al-Muzdalifah to Minā to stone the pillars.[6] Allāh knows best.

Asking Allāh for His Forgiveness

Allāh said:

﴿وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾...*and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.*﴿

Allāh frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allāh's Messenger ﷺ used to ask Allāh for His forgiveness thrice after the prayer

[1] Literally, "strictly religious", Quraysh were called so, as they used to say, "We are the people of Allāh, we do not go out of the sanctuary."

[2] *Fatḥ Al-Bāri* 8:35.

[3] Aṭ-Ṭabari 4:186-187.

[4] Aḥmad 4:80.

[5] *Fatḥ Al-Bāri* 3:602, and Muslim 2:894.

[6] *Fatḥ Al-Bāri* 8:35.

is finished.[1] It is reported in the Two *Ṣaḥīḥs* that the Prophet ﷺ encouraged *Tasbīḥ* (saying *Subhān Allāh*, i.e., Glorified is Allāh), *Taḥmīd* (saying *Al-Ḥamdu Lillāh*, i.e., praise be to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) thirty-three times each (after prayer).[2]

Ibn Marduwyah collected the *Ḥadīth* that Al-Bukhāri reported from Shaddād bin Aws, who stated that Allāh's Messenger ﷺ said:

«سَيِّدُ الْاِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ قَالَهَا فِي يَوْمِهِ فَمَاتَ دَخَلَ الْجَنَّةَ»

«*The master of supplication for forgiveness, is for the servant to say: 'O Allāh! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.' Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise.*»[3]

Furthermore, it is reported in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said that Abu Bakr said, "O Messenger of Allāh! Teach me an invocation so that I may invoke (Allāh) with it in my prayer. He told me to say:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

«*Allāhumma innī ẓalamtu nafsi ẓulman kathīran, wa la yaghfirudh-dhunūba illa Anta faghfirli maghfiratan min 'indika, war-ḥamni innaka Antal-Ghafūr-ur-Raḥīm (O Allāh! I have done great injustice to myself and none except You forgives*

[1] Muslim 1:414.
[2] *Fatḥ Al-Bāri* 2:378 and Muslim 1:417.
[3] *Fatḥ Al-Bāri* 11:100.

sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful).»[1]

There are many other *Ḥadīths* on this subject.

﴿فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ
ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن
يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾ أُو۟لَٰٓئِكَ
لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾﴾

﴾200. So when you have accomplished your Manāsik, remember Allāh as you remember your forefathers or with far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴿

﴾201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴿

﴾202. For them there will be alloted a share for what they have earned. And Allāh is swift at reckoning.﴿

The Order for Remembrance of Allāh and seeking Good in this Life and the Hereafter upon completing the Rites of *Ḥajj*

Allāh commands that He be remembered after the rituals are performed.

﴿كَذِكْرِكُمْ ءَابَآءَكُمْ﴾

﴾...as you remember your forefathers﴿

Sa'īd bin Jubayr said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, people used to stand during the (*Ḥajj*) season, and one of them would say, 'My father used to feed (the poor), help others (end their disputes, with his money), pay the *Diyah* (i.e., blood money),' and so forth. The only *Dhikr* that they had was that they would remember the deeds of their fathers. Allāh then revealed to Muḥammad ﷺ:

[1] *Fatḥ Al-Bāri* 13:484 and Muslim 4:2078.

﴿فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

﴾Remember Allāh as you remember your forefathers or with far more remembrance.﴿[1]

Therefore, remembering Allāh the Exalted and Ever High is always encouraged. We should mention that when Allāh used "or" in the *Āyah*, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the *Āyāt*:

﴿فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴾...as stones or even worse in hardness﴿ (2:74) and,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴾...fear men as they fear Allāh or even more﴿ (4:77) and,

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾﴾

﴾And We sent him to a hundred thousand (people) or even more﴿ (37:147) and,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾

﴾And was at a distance of two bows' length or (even) nearer.﴿ (53:9)

Allāh encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allāh also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allāh said:

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ﴾

﴾But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴿

meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those

[1] Ibn Abi Ḥātim 2:530.

mentioned.

Sa'īd bin Jubayr said that Ibn 'Abbās said, "Some bedouins used to come to the standing area ('Arafāt) and supplicate saying, 'O Allāh! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allāh revealed about them:

﴿فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَـٰقٍ﴾

﴾*But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.*﴿

The believers who came after them used to say:

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾

﴾*Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"*﴿

Next, Allāh revealed:

﴿أُو۟لَـٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾﴾

﴾*For them there will be alloted a share for what they have earned. And Allāh is swift at reckoning.*﴿

Hence, Allāh praised those who ask for the affairs of both this life and the Hereafter. He said:

﴿وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾﴾

﴾*And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"*﴿

The supplication mentioned and praised in the *Āyah* includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of *Tafsīr* have mentioned regarding this subject. All of these are but a part of the good that is sought in this life.

As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qāsim bin 'Abdur-Raḥmān said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."[1]

This is why the Sunnah encourages reciting this *Du'ā'* (i.e., in the *Āyah* about gaining a good deed in this life and the Hereafter). Al-Bukhāri reported that Anas bin Mālik narrated that the Prophet ﷺ used to say:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ»

«O Allāh, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.»[2]

Imām Aḥmad reported that Anas said, "Allāh's Messenger ﷺ visited a Muslim man who had become as weak as a sick small bird. Allāh's Messenger ﷺ said to him, 'Were you asking or supplicating to Allāh about something?' He said, 'Yes. I used to say: O Allāh! Whatever punishment you saved for me in the Hereafter, give it to me in this life.' Allāh's Messenger ﷺ said:

«سُبْحَانَ اللهِ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ: ﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْأَخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾»

«All praise is due to Allāh! You cannot bear it -or stand it-. You should have said: ﴾Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴿»

The man began reciting this *Du'ā* and he was cured."[3]

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[1] Ibn Abi Ḥātim 2:542.

[2] *Fatḥ Al-Bāri* 8:35.

[3] Aḥmad 3:107.

۞ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي
يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾ وَمِنَ
النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ
عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ
فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ
لَا يُحِبُّ الْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾ وَمِنَ
النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا
فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّن بَعْدِ
مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
﴿٢٠٩﴾ هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

Muslim also recorded it.[1]

Al-Ḥākim reported that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said, 'I worked for some people and settled for a part of my compensation in return for their taking me to perform *Ḥajj* with them. Is this acceptable?' Ibn 'Abbās said, 'You are among those whom Allāh described:

﴿أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾﴾

﴾*For them there will be alloted a share for what they have earned. And Allāh is swift at reckoning.*﴿[2]

Al-Ḥākim then commented; "This *Ḥadīth* is authentic according to the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) although they did not record it."

﴿۞ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾﴾

﴾*203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered unto Him.*﴿

[1] Muslim 4:2068.

[2] Al-Ḥākim 2:277.

Remembering Allāh during the Days of *Tashrīq* - Days of Eating and Drinking

Ibn 'Abbās said, 'The Appointed Days are the Days of *Tashrīq* (11-12-13th of Dhul-Ḥijjah) while the Known Days are the (first) ten (days of Dhul-Ḥijjah)."[1] 'Ikrimah said that:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

﴾*And remember Allāh during the Appointed Days.*﴿

means reciting the *Takbīr* – *Allāhu Akbar, Allāhu Akbar,* during the days of *Tashrīq* after the compulsory prayers.[2]

Imām Aḥmad reported that 'Uqbah bin 'Āmr said that Allāh's Messenger ﷺ said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ»

«*The day of 'Arafah (9th of Dhul-Ḥijjah), the day of the Sacrifice (10th) and the days of the Tashrīq (11-12-13th) are our 'Īd (festival) for we people of Islam. These are days of eating and drinking.*»[3]

Imām Aḥmad reported that Nubayshah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللهِ»

«*The days of Tashrīq are days of eating, drinking and Dhikr (remembering) of Allāh.*»

Muslim also recorded this *Ḥadīth*[4]

We also mentioned the *Ḥadīth* of Jubayr bin Muṭ'im:

«عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«*All of 'Arafāt is a standing place and all of the days of Tashrīq are days of Sacrifice.*»[5]

We also mentioned the *Ḥadīth* by 'Abdur-Raḥmān bin Ya'mar

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[1] Al-Qurṭubi 3:3.
[2] Ibn Abi Ḥātim 2:545.
[3] Aḥmad 4:152.
[4] Aḥmad 5:75, and Muslim 2:800.
[5] Aḥmad 4:82.

Ad-Diyli:

«وَأَيَّامُ مِنىً ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

«The days of Minā (Tashrīq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Minā for a third day) then there is no sin in it.»[1]

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ طُعْمٍ وَذِكْرِ اللهِ»

«The days of Tashrīq are days of eating and remembering Allāh.»

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ sent 'Abdullāh bin Ḥudhāfah to Minā proclaiming:

«لَا تَصُومُوا هٰذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللهِ عَزَّ وَجَلَّ»

«Do not fast these days (i.e., Tashrīq days), for they are days of eating, drinking and remembering Allāh the Exalted and Most Honored.»[2]

The Appointed Days

Miqsam said that Ibn 'Abbās said that the Appointed Days are the days of *Tashrīq*, four days: the day of the Sacrifice (10th of Dhul-Ḥijjah) and three days after that.[3]

This opinion was also reported of Ibn 'Umar, Ibn Az-Zubayr, Abu Mūsā, 'Aṭā', Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Ibrāhīm An-Nakha'ī, Yaḥyā bin Abu Kathīr, Al-Ḥasan, Qatādah, As-Suddi, Az-Zuhri, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, 'Aṭā' Al-Khurāsāni, Mālik bin Anas, and others.[4] In addition, the apparent meaning of the following *Āyah* supports this opinion:

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾

﴿But whosoever hastens to leave in two days, there is no sin on

[1] Abu Dāwud 2:485.

[2] Aṭ-Ṭabari 4:211.

[3] Aṭ-Ṭabari 4:213.

[4] Ibn Abi Ḥātim 2:547-549.

him and whosoever stays on, there is no sin on him.﴾

So the *Āyah* hints to the three days after the day of Sacrifice.

Allāh's statement:

﴿وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ﴾

﴾*And remember Allāh during the Appointed Days*﴿

directs remembering Allāh upon slaughtering the animals, after the prayers, and by *Dhikr* (supplication) in general. It also includes *Takbīr* and remembering Allāh while throwing the pebbles every day during the *Tashrīq* days. A *Ḥadīth* that Abu Dāwud and several others collected states:

إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللهِ عَزَّ وَجَلَّ

«*Ṭawāf around the House, Sa'ī between Aṣ-Ṣafā and Al-Marwah and throwing the pebbles were legislated so that Allāh is remembered in Dhikr.*»[1]

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the *Ḥajj* season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allāh said,

﴿وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴾*and obey Allāh (fear Him), and know that you will surely be gathered unto Him.*﴿

Similarly, Allāh said:

﴿وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾﴾

﴾*And it is He Who has created you on the earth, and to Him you shall be gathered back.*﴿ (23:79)

﴿وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ

[1] Abu Dāwud 2:447.

ٱلْمِهَادُ ﴿٢٠٦﴾ وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ
بِٱلْعِبَادِ ﴿٢٠٧﴾﴾

﴿204. And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.﴾

﴿205. And when he turns away (from you O Muḥammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief﴾.

﴿206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!﴾

﴿207. And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.﴾

The Characteristics of the Hypocrites

As-Suddi said that these *Ayāt* were revealed about Al-Akhnas bin Sharīq Ath-Thaqafi who came to Allāh's Messenger ﷺ and announced his Islam although his heart concealed otherwise.[1]

Ibn 'Abbās narrated that these *Āyāt* were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Rajī' incident.[2] Thereafter, Allāh sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴾

It was also said that they refer to the hypocrites and the believers in general.[3] This is the opinion of Qatādah,

[1] Aṭ-Ṭabari 4:229.

[2] When 'Adal and Qārah tribes killed the ten Companions whom the Prophet ﷺ sent to teach them the Qur'ān and Islam.

[3] Aṭ-Ṭabari 4:230.

Mujāhid, Ar-Rabī' bin Anas and several others, and it is correct.

Ibn Jarīr related that Al-Quraẓi said that Nawf Al-Bikāli, who used to read (previous Divine) Books said, "I find the description of some members of this *Ummah* in the previously revealed Books of Allāh: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than *Ṣabir* (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allāh said, 'They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a *Fitnah* (trial, calamity) on them that will make the wise man bewildered.' I contemplated about these statements and found them in the Qur'ān describing the hypocrites:

﴿وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ﴾

﴾*And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart,*﴿[1]

This statement by Al-Quraẓi is *Ḥasan Ṣaḥīḥ*. Allāh said:

﴿وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ﴾

﴾*...and he calls Allāh to witness as to that which is in his heart,*﴿

This *Āyah* indicates that such people pretend to be Muslims, but defy Allāh by the disbelief and hypocrisy that their hearts conceal. Similarly Allāh said:

﴿يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ﴾

﴾*They may hide (their crimes) from men, but they cannot hide (them) from Allāh.*﴿ (4:108)

This *Tafsīr* was reported from Ibn 'Abbās[2] by Ibn Isḥāq. It was also said that the *Āyah* means that when such people announce their Islām, they swear by Allāh that what is in their hearts is the same of what their tongues are

[1] Aṭ-Ṭabari 4:232.

[2] Aṭ-Ṭabari 4:230.

pronouncing. This is also a correct meaning for the *Āyah* that was chosen by 'Abdur-Raḥmān bin Zayd bin Aslam.[1] It is also the choice of Ibn Jarīr who related it to Ibn 'Abbās and Mujāhid. Allāh knows best.

Allāh said:

﴿وَهُوَ أَلَدُّ ٱلْخِصَامِ﴾

﴾*Yet he is the most Aladd of the opponents.*﴿ (2:204)

The *Āyah* used the word *Aladd* here, which literally means 'wicked' (here it means 'quarrelsome'). A variation of the word *Ludda* was also used in another *Āyah*:

﴿وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا﴾

﴾*So that you (Muḥammad) warn with it (the Qur'ān) a Ludda people.*﴿ (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome. It is reported in *Ṣaḥīḥ* that Allāh's Messenger ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«*The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you have a dispute with him, he is most quarrelsome.*»[2]

Imām Bukhāri reported that 'Ā'ishah narrated that the Prophet ﷺ said:

«إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الأَلَدُّ الْخَصِمُ»

«*The most hated person to Allāh is he who is Aladd and Khaṣim (meaning most quarrelsome).*»[3]

Allāh then said:

﴿وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾﴾

[1] Aṭ-Ṭabari 4:233.

[2] *Fatḥ Al-Bāri* 1:111.

[3] *Fatḥ Al-Bāri* 8:36.

﴾And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.﴿

This *Āyah* indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The *Āyah* used the (Arabic word) *Sa'ā* (literally, 'tries' or 'intends'). This word was also used to describe Pharaoh:

﴿ثُمَّ أَدْبَرَ يَسْعَىٰ ۝٢٢ فَحَشَرَ فَنَادَىٰ ۝٢٣ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۝٢٤ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ۝٢٥
إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِمَنْ يَخْشَىٰ ۝٢٦﴾

﴾Then he turned his back, Yas'ā (striving hard against Allāh). Then he gathered (his people) and cried aloud saying, 'I am your lord, most high.' So Allāh, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴿ (79:22-26)

[*Sa'ā* was also used in the *Āyah*]:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

﴾O you who believe (Muslims)! When the call is proclaimed for the Ṣalāh (prayer) on the day of Friday (Jumu'ah prayer), As'aw come to the remembrance of Allāh.﴿ (62:9)

This *Āyah* means, '(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.' We should mention that hastening to the mosque is condemed by the Sunnah (as this is another meaning for the word *Sa'ā*):

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ وَالْوَقَارُ»

«When you come to attend the prayer, do not come in a Sa'ī (haste). Rather, come to it while walking at ease and in peace (or grace).»[1]

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujāhid said, "If the hypocrite strives for mischief

[1] Muslim 1:420.

in the land, Allāh prevents the rain from falling and thus the crops and the offspring perish." The *Āyah* continues:

﴿وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ﴾

﴾*...and Allāh likes not mischief.*﴿ that is, Allāh does not like those who possess these characteristics, or those who act like this.

Rejecting Advice is Characteristic of the Hypocrites

Allāh said:

﴿وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ﴾

﴾*And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime.*﴿

This *Āyah* indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allāh, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This *Āyah* is similar to what Allāh said:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾﴾

﴾*And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!*﴿ (22:72)

This is why in this *Āyah*, Allāh said:

﴿فَحَسْبُهُۥ جَهَنَّمُ وَلَبِئْسَ ٱلْمِهَادُ﴾

﴾*So enough for him is Hell, and worst indeed is that place to rest*﴿

meaning, the Fire is enough punishment for the hypocrite.

The Sincere Believer prefers pleasing Allāh

Allāh said:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

﴾And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴿

After Allāh described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allāh said:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

﴾And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴿

Ibn 'Abbās, Anas, Sa'īd bin Musayyib, Abu 'Uthmān An-Nahdi, 'Ikrimah and several other scholars said that this *Āyah* was revealed about Ṣuhayb bin Sinān Ar-Rūmi. When Ṣuhayb became ā Muslim in Makkah and intended to migrate (to Al-Madīnah), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allāh revealed this *Āyah* about him. 'Umar bin Khaṭṭāb and several other Companions met Ṣuhayb close to the outskirts of Al-Madīnah at Al-Ḥarrah (flat lands with black stones). They said to him, "The trade has indeed been successful." He answered them, "You too, may Allāh never allow your trade to fail. What is the matter?" 'Umar told him that Allāh has revealed this *Āyah* (2:207) about him. It was also reported that Allāh's Messenger ﷺ said, "The trade has been successful, O Ṣuhayb!"[1]

The meaning of the *Āyah* (2:207) includes every *Mujāhid* in the way of Allāh. Allāh said in another *Āyah*:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَـٰتِلُونَ فِى سَبِيلِ
ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ
بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴾Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant

[1] Aṭ-Ṭabari 4:248.

than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴾ (9:111)

When Hishām bin 'Āmr penetrated the lines of the enemy, some people criticized him. 'Umar bin Al-Khaṭṭāb and Abu Hurayrah refuted them and recited this *Āyah*:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ﴾ ﴿٢٠٧﴾

﴾*And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.*﴾

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَـٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾﴾

﴾*208. O you who believe! Enter Silm perfectly, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you a plain enemy.*﴾

﴾*209. Then if you slide back after the clear signs (Prophet Muḥammad ﷺ, and this Qur'ān and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise*﴾.

Entering Islām in its Entirety is obligated

Allāh commands His servants who believe in Him and have faith in His Messenger ﷺ to implement all of Islām's legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. 'Al-'Awfi said that Ibn 'Abbās said, and also Mujāhid, Ṭāwūs, Aḍ-Ḍaḥḥāk, 'Ikrimah, Qatādah, As-Suddi and Ibn Zayd said that Allāh's statement:

﴿ٱدْخُلُوا۟ فِى ٱلسِّلْمِ﴾

﴾*Enter Silm*﴾ means Islām.[1] Allāh's statement:

﴿كَآفَّةً﴾

﴾*...perfectly*﴾ means, in its entirety. This is the *Tafsīr* of Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, 'Ikrimah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān, Qatādah and Aḍ-Ḍaḥḥāk.[2]

[1] Aṭ-Ṭabari 4:252, Ibn Abi Ḥātim 2:584-585.

[2] Ibn Abi Ḥātim 2:586-588.

Mujāhid said that the *Āyah* means, 'Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'[1]

Ibn Abu Ḥātim reported that Ibn 'Abbās said that:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱدْخُلُوا فِى ٱلسِّلْمِ كَآفَّةً﴾

﴾O you who believe! Enter Silm perfectly﴿

refers to the believers among the People of the Scripture. This is because they believed in Allāh, some of them still followed some parts of the Tawrāh and the previous revelations. So Allāh said:

﴿ٱدْخُلُوا فِى ٱلسِّلْمِ كَآفَّةً﴾

﴾Enter Islām perfectly.﴿[2] Allāh thus commanded them to embrace the legislation of the religion of Muḥammad ﷺ in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrāh.

Allāh then said:

﴿وَلَا تَتَّبِعُوا خُطُوَٰتِ ٱلشَّيْطَـٰنِ﴾

﴾...and follow not the footsteps of Shayṭān﴿

meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

﴿إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

> *﴾He (Shayṭān) commands you only what is evil and Faḥshā' (sinful), and that you should say about Allāh what you know not.﴿* (2:169) and:

﴿إِنَّمَا يَدْعُوا حِزْبَهُۥ لِيَكُونُوا مِنْ أَصْحَـٰبِ ٱلسَّعِيرِ﴾

> *﴾He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire.﴿* (35:6)

Hence, Allāh said:

﴿إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

[1] Ibn Abi Ḥātim 2:585.

[2] Ibn Abi Ḥātim 2:582.

﴾Verily, he is to you an open enemy.﴿

Allāh said:

﴿فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ﴾

﴾Then if you slide back after the clear signs have come to you﴿ meaning, if you deviate from the Truth after clear proofs have been established against you,

﴿فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ﴾

﴾...then know that Allāh is All-Mighty﴿ in His punishment, and no one can escape His vengeance or defeat Him.

﴿حَكِيمٌ﴾

﴾All-Wise﴿ in His decisions, actions and rulings. Hence Abu Al-'Āliyah, Qatādah and Ar-Rabī' bin Anas said, "He is Mighty in His vengeance, Wise in His decision."[1]

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ
تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾﴾

﴾210. Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).﴿

Do not delay embracing the Faith

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ﴾

﴾Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?﴿

on the Day of Resurrection to judge the early and the latter creations. Allāh shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allāh said:

﴿وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

﴾(Then) the case would be already judged. And to Allāh return all matters (for decision).﴿

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[1] Ibn Abi Ḥātim 2:591.

سَلْ بَنِيٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍۗ وَمَن يُبَدِّلْ نِعْمَةَ
ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ
كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ۘ وَٱلَّذِينَ
ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ
﴿٢١٢﴾ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ
فِيمَا ٱخْتَلَفُوا۟ فِيهِۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا
يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ
وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِۗ
أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلْ
مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

Similarly, Allāh said:

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِاىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾﴾

﴾Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?﴿ (89:21-23) and:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَۗ﴾

﴾Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the signs of your Lord should come (i.e., portents of the Hour, e.g., rising of the sun from the west)!﴿ (6:158)

Abu Ja'far Rāzi reported that Abu Al-'Āliyah narrated that:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ﴾

﴾Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?﴿

means, the angels will descend on the shadows of clouds, while Allāh comes as He wills.[1] Some of the reciters read it,

[1] Aṭ-Ṭabari 4:264.

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ وَٱلْمَلَٰٓئِكَةُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ

Do they then wait for anything other than that Allāh should come to them and also the angels over the shadows of the clouds.

This is similar to Allāh's other statement:

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾﴾

﴿And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾ (25:25)

﴿سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟
فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾﴾

﴿211. Ask the Children of Israel how many clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's favor after it has come to him, [e.g., renounces the religion of Allāh (Islām) and accepts Kufr (disbelief)] then surely, Allāh is severe in punishment.﴾

﴿212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwā, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.﴾

The Punishment for changing Allāh's Favor and mocking the Believers

Allāh mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allāh's favor, by preferring disbelief to faith and by ignoring Allāh's favors,

﴿وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴾And whoever changes Allāh's favor after it had come to him, then surely, Allāh is severe in punishment.﴿

Similarly, Allāh said about the disbelievers of Quraysh:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۝٢٨ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ۝٢٩﴾

﴾Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in!﴿ (14:28, 29)

Then Allāh states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allāh's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allāh's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allāh said:

﴿وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ﴾

﴾And Allāh gives to whom He wills without limit.﴿

This *Āyah* indicates that Allāh gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A *Ḥadīth* has stated (that Allāh said):

«ابْنَ آدَمَ أَنْفِقْ أُنْفِقْ عَلَيْكَ»

«O son of Ādam! Spend (in Allāh's cause) and I (Allāh) will spend on you.»[1]

[1] Al-Ḥumaydi 2:459.

The Prophet ﷺ said:

«أَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

«*O Bilāl! Spend and do not fear deprivation from the Owner of the Throne.*»[1]

Allāh said:

﴿وَمَآ أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُۥ﴾

﴾*...and whatsoever you spend of anything (in Allāh's cause), He will replace it.*﴿ (34:39)

In addition, it is reported in the *Ṣaḥīḥ* (that the Prophet ﷺ said):

«أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةَ كُلِّ يَوْمٍ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا»

«*Every day two angels come down from heavens and one of them says, 'O Allāh! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'*»[2]

Also in the *Ṣaḥīḥ*:

«يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي. وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، وَمَا لَبِسْتَ فَأَبْلَيْتَ، وَمَا تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذٰلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

«*The son of Ādam says, 'My money, my money!' Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).*»[3]

In addition, Imām Aḥmad reported that the Prophet ﷺ said:

«الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ، وَمَالُ مَنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ»

«*The Dunyā (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.*»[4]

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[1] Aṭ-Ṭabarāni 10:192.

[2] *Fatḥ Al-Bāri* 3:357.

[3] Muslim 4:2273.

[4] Aḥmad 6:71.

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَـٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾﴾

﴿213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allāh by His leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to the straight path﴾.

Disputing, after the Clear Signs have come, indicates Deviation

Ibn Jarīr reported that Ibn 'Abbās said, "There were ten generations between Ādam and Nūḥ, all of them on the religion of Truth. They later disputed so Allāh sent the Prophets as warners and bringers of glad tidings." He then said that this is how 'Abdullāh read the *Āyah*:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

The people were one Ummah and they then disputed.[1]

Al-Ḥākim recorded this in his *Mustadrak* and said, "Its chain of narrators is *Ṣaḥīḥ*, but they (Al-Bukhāri and Muslim) did not record it."[2] Abu Ja'far Rāzi reported that Abu Al-'Āliyah said that Ubayy bin Ka'b read the *Āyah* as:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ

The people were one Ummah and they then disputed and Allāh sent the Prophets as warners and bringers of glad tidings.[3]

'Abdur-Razzāq said that Ma'mar said that Qatādah said that

[1] At-Ṭabari 4:275.
[2] Al-Ḥākim 2:546.
[3] At-Ṭabari 4:78.

Allāh's statement:

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً﴾

﴾Mankind was one community﴿

means; "They all had the guidance. Then:

فَاخْتَلَفُوا فَبَعَثَ اللهُ النَّبِيِّينَ

They disputed and Allāh sent Prophets.

The first to be sent was Nūḥ."[1]

'Abdur-Razzāq reported that Abu Hurayrah commented on:

﴿فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ﴾

﴾Then Allāh by His leave guided those who believed to the truth of that wherein they differed.﴿

saying that the Prophet ﷺ said:

«نَحْنُ الآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، بَيْدَ أَنَّهُم أُوتُوا الْكِتَابَ مِنْ قَبْلِنا وأُوتِينَاهُ مِن بَعْدِهِمْ، فَهَدانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، فَغدًا لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَىٰ»

«We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allāh has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allāh guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.»[2]

Ibn Wahb related that 'Abdur-Raḥmān bin Zayd bin Aslam said that his father said about the *Āyah*:

﴿فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ﴾

﴾Then Allāh by His leave guided those who believed to the truth of that wherein they differed.﴿

They disputed about the day of Congregation (Friday). The

[1] 'Abdur-Razzāq 1:82.

[2] 'Abdur-Razzāq 1:82.

Jews made it Saturday while the Christians chose Sunday. Allāh guided the *Ummah* of Muḥammad ﷺ to Friday. They also disputed about the true *Qiblah*. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allāh guided the *Ummah* of Muḥammad ﷺ to the true *Qiblah* (*Ka'bah* in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about Ibrāhīm. The Jews said, 'He was a Jew,' while the Christians considered him Christian. Allāh has made him a *Ḥaniyfan Musliman*. Allāh has guided the *Ummah* of Muḥammad ﷺ to the truth.

They also disputed about 'Īsā. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allāh made him by His Word and a spirit from (those He created) Him. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth."[1]

Allāh then said:

﴿بِإِذْنِهِۦ﴾

﴾*...by His leave*﴿ meaning, 'By His knowledge of them and by what He has directed and guided them to,' according to Ibn Jarīr.[2] Also:

﴿وَٱللَّهُ يَهْدِى مَن يَشَآءُ﴾

﴾*And Allāh guides whom He wills*﴿

means from among His creation. (Allāh said:)

﴿إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴾*...to the straight way*﴿ meaning, He commands the decision and the clear proof. Al-Bukhāri and Muslim reported that 'Ā'ishah narrated that when Allāh's Messenger ﷺ used to wake up at night to pray, he would say:

[1] Aṭ-Ṭabari 4:284.

[2] Aṭ-Ṭabari 4:286.

«اللَّهُمَّ ربَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلىٰ صِرَاطٍ مُسْتَقِيمٍ»

«*O Allāh, the Lord of (angels) Jibrīl, Mīkā'īl and Isrāfīl, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.*»[1]

A *Du'ā* reads:

«اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا، وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا، وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مُلْتَبِسًا عَلَيْنَا فَنَضِلَّ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا»

«*O Allāh! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.*»[2]

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

﴿*214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!*﴾

Victory only comes after succeeding in the Trials

Allāh said:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ﴾

﴿*Or think you that you will enter Paradise*﴾

[1] Muslim 1:534.

[2] *Takhrīj Al-Iḥyā'* 3:1418.

before you are tested and tried just like the nations that came before you? This is why Allāh said:

﴿وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ﴾

﴾...without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments﴿

meaning, illnesses, pain, disasters and hardships. Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr, Murrah Al-Hamdāni, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī', As-Suddi and Muqātil bin Ḥayyān said that

﴿ٱلْبَأْسَآءِ﴾

﴾Al-Ba'sā'﴿ means poverty.[1] Ibn 'Abbās said that

﴿وَٱلضَّرَّآءِ﴾

﴾...and Aḍ-Ḍarrā'﴿ means ailments.

﴿وَزُلْزِلُوا۟﴾

﴾and were so shaken﴿ for fear of the enemy, and were tested, and put to a tremendous trial. An authentic *Ḥadīth* narrated that Khabbāb bin Al-Aratt said, "We said, 'O Messenger of Allāh! Why do you not invoke Allāh to support us? Why do you not supplicate to Allāh for us?' He said:

«إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُوضَعُ الْمِنْشَارُ عَلَىٰ مَفْرَقِ رَأْسِهِ فَيَخْلُصُ إِلَىٰ قَدَمَيْهِ لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ لَحْمِهِ وَعَظْمِهِ، لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ».

«The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.»

He then said:

«وَاللهِ لَيُتِمَّنَّ اللهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَىٰ حَضْرَمَوْتَ، لَا يَخَافُ إِلَّا اللهَ وَالذِّئْبَ عَلَىٰ غَنَمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُونَ»

[1] Ibn Abi Ḥātim 2:616.

«By Allāh! This matter (religion) will spread (or expand) by Allāh until the traveler leaves Ṣan'ā' to Haḍramawt (both in Yemen, but at a great distance from each other) fearing only Allāh and then the wolf for the sake of his sheep. You are just a hasty people.»[1]

And Allāh said:

﴿الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن
قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ ﴿٣﴾﴾

﴾Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.﴿ (29:1-3)

The Companions experienced tremendous trials during the battle of *Al-Aḥzāb* (the Confederates). Allāh said:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ
وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾﴾

﴾When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger promised us nothing but delusion!"﴿ (33:10-12)

When Heraclius asked Abu Sufyān, "Did you fight him (Prophet Muhammad)?" He said, "Yes." Heraclius said, "What was the outcome of warfare between you?" Abu Sufyān said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs."[2]

Allāh's statement:

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[1] *Fatḥ Al-Bāri* 6:716.

[2] *Fatḥ Al-Bāri* 9:25.

﴿مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم﴾

﴾*...without (such) (trials) as came to those who passed away before you*﴿

meaning, their way of life. Similarly, Allāh said:

﴿فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ﴾

﴾*Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them)*﴿ (43:8) and:

﴿وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ﴾

﴾*...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh."*﴿

They pleaded (to Allāh) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allāh said:

﴿أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ﴾

﴾*Yes! Certainly, the help of Allāh is near!*﴿

Allāh said:

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦﴾

﴾*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴿ (94:5, 6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allāh said:

﴿أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ﴾

﴾*Yes! Certainly, the help of Allāh is near!*﴿

﴿يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ
ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ۝٢١٥﴾

﴾*215. They ask you (O Muḥammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masākīn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allāh*

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰٓ أَن تَكْرَهُوا۟
شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ
ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ
وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ
عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ
حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ
مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ
أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ
هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ
ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ
وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ
أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

knows it well."﴾

Who deserves the *Nafaqah* (Spending or Charity)

Muqātil bin Hayyān said that this *Āyah* was revealed about the voluntary charity.[1] The *Āyah* means, 'They ask you (O Muḥammad ﷺ) how they should spend,' as Ibn 'Abbās and Mujāhid have stated. So, Allāh explained it for them, saying:

﴿قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾

﴾*Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masākin and the wayfarer,"*﴾

meaning, spend it on these categories or areas. Similarly, a *Ḥadīth* states (that those who deserve one's generosity the most, are):

«أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ»

«*Your mother, father, sister, brother, the closest and then the farthest (relatives).*»[2]

Maymūn bin Mihrān once recited this *Āyah* (2:215) and commented, "These are the areas of spending. Allāh did not mention among them the drums, pipe, wooden pictures, or the

[1] Ibn Abi Ḥātim 2:619.

[2] Al-Ḥākim 3:611.

curtains that cover the walls."[1]

Next, Allāh said:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿*...and whatever you do of good deeds, truly, Allāh knows it well.*﴾ meaning, whatever you perform of good works, Allāh knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾﴾

﴿*216. Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.*﴾

Jihād is made Obligatory

In this *Āyah*, Allāh made it obligatory for the Muslims to fight in *Jihād* against the evil of the enemy who transgress against Islām. Az-Zuhri said, "*Jihād* is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in the *Ṣaḥīḥ*:

«مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ مِيتَةً جَاهِلِيَّةً»

«*Whoever dies but neither fought (i.e., in Allāh's cause), nor sincerely considered fighting, will die a death of Jāhiliyyah (pre-Islāmic era of ignorance).*»[2]

On the day of *Al-Fatḥ* (when he conquered Makkah), the Prophet ﷺ said:

«لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»

«*There is no Hijrah (migration from Makkah to Al-Madīnah) after the victory, but only Jihād and good intention. If you were*

[1] Ibn Abi Ḥātim 2:620.

[2] Muslim 3:1517.

required to march forth, then march forth.»[1]

Allāh's statement:

﴿وَهُوَ كُرْهٌ لَّكُمْ﴾

﴾*...though you dislike it*﴿ means, 'Fighting is difficult and heavy on your hearts.' Indeed, fighting is as the *Āyah* describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allāh then said:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴾*...and it may be that you dislike a thing which is good for you*﴿

meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allāh continues:

﴿وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ﴾

﴾*...and that you like a thing which is bad for you.*﴿

This *Āyah* is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the *Jihād*, for it might lead to the enemy taking over the land and the government. Then, Allāh said:

﴿وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴾*Allāh knows, but you do not know.*﴿

meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ
وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ وَلَا يَزَالُونَ
يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ
كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ

[1] *Fatḥ Al-Bāri* 4:56.

رَحْمَتَ ٱللَّهِ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

﴾217. *They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.*﴿

﴾218. *Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most-Merciful.*﴿

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Ḥātim reported that Jundub bin 'Abdullāh said: Allāh's Messenger ﷺ assembled a group of men under the command of Abu 'Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allāh's Messenger ﷺ. Consequently, the Messenger ﷺ relieved Abu 'Ubaydah from command, appointed 'Abdullāh bin Jaḥsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to 'Abdullāh:

«لَا تُكْرِهَنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ أَصْحَابِكَ».

«*Do not compel any of your men to continue marching with you thereafter.*»

When 'Abdullāh read the instructions, he recited *Istirjā'* [saying, 'Truly! to Allāh we belong and truly, to Him we shall return'; and refer to (2:156)] and said, "I hear and obey Allāh and His Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Ḥaḍrami

(one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumādi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allāh then revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ﴾

﴾They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)..."﴿[1]

Abdul-Malik bin Hishām, who compiled the *Sīrah* (life story of the Prophet ﷺ), related that Ziyād bin 'Abdullāh Bakkā'i said that Muhammad bin Ishāq bin Yasār Al-Madani wrote in his book on the *Sīrah*, "Allāh's Messenger ﷺ sent 'Abdullāh bin Jaḥsh bin Riyāb Al-Asadi in Rajab, after he (the Prophet ﷺ) came back from the first battle of Badr. The Prophet ﷺ sent eight people with him, all from among the Muhājirūn and none from the Anṣār. He also gave him some written instructions and ordered him not to read them until he marched for two days. 'Abdullāh should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of 'Abdullāh bin Jaḥsh were all from the Muhājirūn, from the tribe of Banu 'Abd Shāms bin 'Abd Manāf, there was Abu Ḥudhayfah bin 'Utbah bin Rabī'ah bin 'Abd Shāms bin 'Abd Manāf. From their allies, there was 'Abdullāh bin Jaḥsh, who was the commander of the army unit, and 'Ukkāshah bin Miḥṣan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin 'Abd Manāf, there was 'Utbah bin Ghazwān bin Jābir, one of their allies. From the tribe of Banu Zuhrah bin Kilāb, there was Sa'd bin Abu Waqqāṣ. From Banu Ka'b, there were their allies: 'Adi bin 'Āmr bin Ar-Rabī'ah not from the tribe of Ibn Wā'il; Wāqid bin 'Abdullāh bin 'Abd Manāf bin 'Arīn bin Tha'labah bin Yarbū' from Banu Tamīm; and Khālid bin Bukair from the tribe of Banu Sa'd bin Layth, Suhayl bin Bayḍā' from Banu Al-Ḥārith bin Fihr was also among them. When 'Abdullāh bin Jaḥsh marched for two days, he opened and read the

[1] Ibn Abi Ḥātim 2:628.

(Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and Aṭ-Ṭā'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When 'Abdullāh bin Jaḥsh read the document, he said, "I hear and obey." He then said to his companions, "Allāh's Messenger ﷺ has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allāh's Messenger ﷺ." He and his companions continued without any of them turning back.

'Abdullāh entered the Ḥijāz area (western Arabia) until he reached an area called Buhrān, close to Furu'. There, Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān lost the camel that they were riding in turns, and they went back to search for it while 'Abdullāh bin Jaḥsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. 'Amr bin Ḥaḍrami, whose name was 'Abdullāh bin 'Abbād, was in the caravan, as well as 'Uthmān bin 'Abdullāh bin Al-Mughīrah and his brother Nawfal bin 'Abdullāh from the tribe of Makhzūm, and Al-Ḥakam bin Kaysān, a freed slave of Hishām bin Al-Mughīrah. When they saw the Companions they were frightened, but when they saw 'Ukkāshah bin Miḥṣan their fears subsided, since his head was shaved. They said, "These people seek the *'Umrah*, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allāh! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Wāqid bin 'Abdullāh At-Tamīmi shot an arrow at 'Amr bin Al-Ḥaḍrami and killed him. 'Uthmān bin 'Abdullāh

and Al-Ḥakam bin Kaysān gave themselves up, while Nawfal bin 'Abdullāh was able to outrun them in flight. Later on, 'Abdullāh bin Jaḥsh and his companions went back to Allāh's Messenger ﷺ in Al-Madīnah with the caravan and the two prisoners.

Ibn Isḥāq went on: I was told that some members of the family of 'Abdullāh bin Jaḥsh said that 'Abdullāh said to his companions: "Allāh's Messenger ﷺ will have one-fifth of what we have confiscated." This occurred before Allāh required one-fifth for His Messenger from the war booty. So, 'Abdullāh designated one-fifth of the caravan for Allāh's Messenger ﷺ and divided the rest among his companions. Ibn Isḥāq also stated that at first, when the *Sarīyah* came back to Allāh's Messenger ﷺ, he said to them:

«مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ»

«*I have not commanded you to conduct warfare during the Sacred Month.*»

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allāh's Messenger ﷺ did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muḥammad ﷺ and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha'bān (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allāh's Messenger ﷺ. They said, ' Amr bin Haḍrami was killed by Wāqid bin 'Abdullāh: *'Amr*, means the war has started, *Ḥaḍrami* means the war has come, as for *Wāqid* (bin 'Abdullāh): the war has raged (using some of the literal meanings of these names to support their fortune-telling!)." But, Allāh made all that turn against them.

The people continued talking about this matter, then Allāh revealed to His Messenger ﷺ:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ﴾

﴾They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.﴿

This *Āyah* means, 'If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allāh and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

﴾أَكْبَرُ عِندَ اللَّهِ﴿

﴾...a greater (transgression) with Allāh﴿ than killing whom you killed among them. Also:

﴾وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴿

﴾...and Al-Fitnah is worse than killing.﴿

means, trying to force the Muslims to revert from their religion and re-embrace *Kufr* after they had believed, is worse with Allāh than killing.' Allāh said:

﴾وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا﴿

﴾And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can.﴿

So, they will go on fighting you with unrelenting viciousness.

Ibn Isḥāq went on: When the Qur'ān touched this subject and Allāh brought relief to the Muslims instead of the sadness that had befallen them, Allāh's Messenger ﷺ took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, 'Uthmān bin 'Abdullāh and Ḥakam bin Kaysān. Allāh's Messenger ﷺ said:

«لَا نَفْدِيكُمُوهُمَا حَتَّى يَقْدَمَ صَاحِبَانَا»

«We will not accept your ransom until our two companions return safely.»

meaning Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa'd and 'Utbah returned safely and

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ
خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ
الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾
وَلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ
مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ
عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾
نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ
﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا
وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

Allāh's Messenger ﷺ accepted the Quraysh's ransom for their prisoners. As for Al-Ḥakam bin Kaysān, he became Muslim and his Islām strengthened. He remained with Allāh's Messenger ﷺ until he was martyred during the incident at Bir Ma'ūnah (when the Prophet ﷺ sent seventy Companions to Najd to teach them Islām, but Banu Sulaim killed them all except two). As for 'Uthmān bin 'Abdullāh, he went back to Makkah and died there as a disbeliever.

Ibn Isḥāq went on: When 'Abdullāh bin Jaḥsh and his companions were relieved from their depressing thoughts after the Qur'ān was revealed about this subject, they sought the reward of the fighters (in Allāh's way). They said, "O Messenger of Allāh! We wish that this incident be considered a battle for us, so that we gain the rewards of the *Mujāhidīn*." Then, Allāh revealed:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

﴾Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most Merciful.﴿

Hence, Allāh has greatly elevated their hopes of gaining what they had wished for.[1]

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝٢١٩ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ۝٢٢٠﴾

﴿219. They ask you (O Muḥammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.﴾

﴿220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."﴾

The Gradual Prohibition of *Khamr* (Alchoholic Drink)

Imām Aḥmad recorded that Abu Maysarah said that 'Umar once said, "O Allāh! Give us a clear ruling regarding *Al-Khamr!*" Allāh sent down the *Āyah* of *Sūrat Al-Baqarah*:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾

﴿They ask you (O Muḥammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin...﴾

'Umar was then summoned and the *Āyah* was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr.*" Then, this *Āyah* that is in *Sūrat An-Nisā'* was revealed:

[1] Ibn Hishām 2:252-255.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ﴾

﴾*O you who believe! Approach not Aṣ-Ṣalāh (the prayer) when you are in a drunken state.*﴿ (4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allāh's Messenger ﷺ, "No drunk person should attend the prayer." 'Umar was summoned again and the *Āyah* was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr.*" Then, the *Āyah* that is in *Sūrat Al-Mā'idah* was revealed, 'Umar was again summoned and the *Āyah* was recited to him. When he reached:

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

﴾*So, will you not then abstain?*﴿ (5:91)

he said, "We did abstain, we did abstain."[1] This is also the narration that Abu Dāwud, At-Tirmidhi and An-Nasāī collected in their books.[2] 'Ali bin Al-Madīni and At-Tirmidhi said that the chain of narrators for this *Ḥadīth* is sound and authentic. We will mention this *Ḥadīth* again along with what Imām Aḥmad collected by Abu Hurayrah Allāh's saying in *Sūrat Al-Mā'idah*:

﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴾*Intoxicants and gambling, and Al-Anṣāb,[3] and Al-Azlām[4] are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.*﴿ (5:90)

Allāh said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾

﴾*They ask you (O Muḥammad ﷺ) concerning alcoholic drinks and gambling.*﴿

As for *Al-Khamr,* 'Umar bin Khaṭṭāb, the Leader of the faithful, used to say, "It includes all what intoxicates the mind." We will also mention this statement in the explanation

[1] Aḥmad 1:531.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhi* 8:415, An-Nasā'ī 8:287.

[3] Altars upon which animals were sacrificed for other than Allāh

[4] Arrows used for divination.

of *Sūrat Al-Mā'idah*, along with the topic of gambling.[1]

Allāh said:

﴿قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ﴾

﴿Say: In them is a great sin, and (some) benefits for men.﴾

As for the harm that the *Khamr* and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allāh said:

﴿وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا﴾

﴿...but the sin of them is greater than their benefit.﴾

This *Āyah* was the beginning of the process of prohibiting *Khamr*, not explicity, but it only implied this meaning. So when this *Āyah* was recited to 'Umar, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Soon after, Allāh sent down a clear prohibition of *Khamr* in *Sūrat Al-Mā'idah*:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن
ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾

﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb, and Al-Azlām are an abomination of Shayṭān's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from Aṣ-Ṣalāh (the prayer). So, will you not then abstain?﴾ (5:90, 91)[2]

We will mention this subject, by the will of Allāh, when we

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[1] Aḥmad 2:351.

[2] Ibn Abi Ḥātim 2:636.

explain *Sūrat Al-Mā'idah*.

Ibn 'Umar, Ash-Sha'bi, Mujāhid, Qatādah, Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Aslam stated that the first Āyah revealed about *Khamr* was:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾

﴾*They ask you about Khamr and gambling. Say: "In them there is great sin."*﴿ (2:219)

Then, the *Āyah* in *Sūrat An-Nisā'* was revealed (on this subject) and then the *Āyah* in *Sūrat Al-Mā'idah* which prohibited *Khamr*.[1]

Spending whatever One could spare of his Money on Charity

Allāh said:

﴿وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ﴾

﴾*And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs."*﴿

Al-Ḥakam said that Miqsam said that Ibn 'Abbās said that this *Āyah* means, whatever you can spare above the needs of your family. This is also the opinion of Ibn 'Umar, Mujāhid, 'Aṭā', 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Al-Qāsim, Sālim, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.[2]

Ibn Jarīr related that Abu Hurayrah said that a man said, "O Messenger of Allāh! I have a *Dinār* (a currency)." The Prophet ﷺ said:

«أَنْفِقْهُ عَلَى نَفْسِكَ».

«*Spend it you on yourself.*» He said, "I have another *Dinār*." He said:

«أَنْفِقْهُ عَلَى أَهْلِكَ».

«*Spend it on your wife.*» He said, "I have another *Dinār*." He said:

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[1] Aṭ-Ṭabari 4:331-336.

[2] Ibn Abi Ḥātim 2:656-657.

«أَنفِقْهُ عَلَى وَلَدِكَ».

«*Spend it on your offspring.*» He said, "I have another *Dinār.*" He said:

«فَأَنْتَ أَبْصَرُ»

«*You have better knowledge (meaning how and where to spend it in charity).*»[1]

Muslim also recorded this *Hadīth* in his *Sahīh*.

Muslim recorded that Jābir said that Allāh's Messenger ﷺ said to a man:

«ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا»

«*Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).*»[2]

A *Hadīth* states:

«ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ»

«*O son of Ādam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.*»[3]

Allāh said:

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْأَيَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝٢١٩ فِى ٱلدُّنْيَا وَٱلْأَخِرَةِ﴾

﴿*Thus Allāh makes clear to you His Ayāt in order that you may give thought. In (to) this worldly life and in the Hereafter.*﴾

meaning, just as He stated and explained these commandments for you, He also explains the rest of His *Ayāt*

[1] Aṭ-Ṭabari 4:340.
[2] Muslim 2:692.
[3] Muslim no.1036.

regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās commented, "Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity."[1]

Maintaining the Orphan's Property

Allāh said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ
ٱلْمُصْلِحِ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ﴾

﴾And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties.﴿

Ibn Jarīr reported that Ibn 'Abbās said, "When the *Āyāt*:

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾

﴾And come not near to the orphan's property, except to improve it.﴿ (6:152) and

﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَـٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيرًا ﴿١٠﴾﴾

﴾Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴿ (4:10)

were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allāh's Messenger ﷺ.

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[1] Aṭ-Ṭabari 4:348.

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ﴾

﴾And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.﴿

Hence, they joined their food and drink with the food and drink of the orphans."[1] This *Hadīth* was also collected by Abu Dāwūd, An-Nasā'ī and Al-Hākim in his *Mustadrak*.[2] Several others said similarly about the circumstances surrounding the revelation of the *Āyah* (2:220), including Mujāhid, 'Aṭā', Ash-Sha'bi, Ibn Abu Laylā, Qatādah and others among the Salaf and those after them.[3]

Ibn Jarīr reported that 'Ā'ishah said, "I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink."[4]

Allāh said:

﴿قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ﴾

﴾Say: The best thing is to work honestly in their property.﴿

meaning, on the one hand (i.e., this is required in any case). Allāh then said:

﴿وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ﴾

﴾...and if you mix your affairs with theirs, then they are your brothers.﴿

meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allāh said afterwards:

﴿وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ﴾

﴾And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).﴿

meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

[1] Aṭ-Ṭabari 4:350.

[2] Abu Dāwud 3:291, An-Nasā'ī 6:256 and Al-Hākim 2:103.

[3] Aṭ-Ṭabari 4:350-353.

[4] Aṭ-Ṭabari 4::355.

﴿وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise﴾

meaning, if Allāh wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better. Similarly, Allāh said:

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ (6:152)

Allāh has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in *Sūrat An-Nisā'* by Allāh's will.

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا
تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى
ٱلنَّارِ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾﴾

﴿221. And do not marry Al-Mushrikāt (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikīn till they believe (in Allāh Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikīn) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His leave, and makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.﴾

The Prohibition of marrying *Mushrik* Men and Women

Allāh prohibited the believers from marrying *Mushrik* women who worship idols. Although the meaning is general and includes every *Mushrik* woman from among the idol worshippers and the People of the Scripture, Allāh excluded

the People of the Scripture from this ruling. Allāh stated:

﴿مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ﴾

﴾*(Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse.*﴿ (5:5)

'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said about what Allāh said:

﴿وَلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ﴾

﴾*And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).*﴿

"Allāh has excluded the women of the People of the Scripture."[1] This is also the explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Makhūl, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Zayd bin Aslam and Ar-Rabī' bin Anas and others.[2] Some scholars said that the *Āyah* is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allāh knows best.

Abu Ja'far bin Jarīr (Aṭ-Ṭabari) said, after mentioning that there is *Ijmā'* that marrying women from the People of the Scripture is allowed, "'Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons." [3] An authentic chain of narrators stated that Shaqīq said: Once Ḥudhayfah married a Jewish woman and 'Umar wrote to him, "Divorce her." He wrote back, "Do you claim that she is not allowed for me so that I divorce her?" He said, "No. But, I fear that you might marry the whores from among them." Ibn Jarīr related that Zayd bin Wahb said that 'Umar bin Khaṭṭāb said, "The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman." This *Ḥadīth* has a stronger, authentic chain of narrators than the previous *Ḥadīth*.[4]

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[1] Aṭ-Ṭabari 4:362.

[2] Ibn Abi Ḥātim 2:669-671.

[3] Aṭ-Ṭabari 4:366.

[4] See Aṭ-Ṭabari 4:366

Ibn Abu Ḥātim[1] said that Ibn 'Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the *Āyah*:

﴿ وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ﴾

﴿And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).﴾

Al-Bukhāri also reported that Ibn 'Umar said, "I do not know of a bigger *Shirk* than her saying that Jesus is her Lord!"[2]

Allāh said:

﴿وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

﴿And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.﴾

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that the Prophet ﷺ said:

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ»

«A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).»[3]

Muslim reported this *Ḥadīth* from Jābir.[4] Muslim also reported that Ibn 'Amr said that Allāh's Messenger ﷺ said:

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

«The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.»[5]

Allāh then said:

﴿وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟﴾

﴿And give not (your daughters) in marriage to Al-Mushrikīn

[1] Ibn Abi Ḥātim 2:671.

[2] *Fatḥ Al-Bāri* 9:326.

[3] *Fatḥ Al-Bāri* 9:35, Muslim 2:1087.

[4] Muslim 2:1087.

[5] Muslim 2:9010.

till they believe (in Allāh Alone).﴾

meaning, do not marry *Mushrik* men to believing women. This statement is similar to Allāh's statement:

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

﴾They are not lawful (wives) for them, nor are they lawful (husbands) for them.﴾ (60:10)

Next, Allāh said:

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾

﴾...and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you.﴾

This *Āyah* indicates that a believing man, even an Abyssinian servant, is better than a *Mushrik* man, even if he was a rich master.

﴿أُولَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ﴾

﴾Those (Al-Mushrikūn) invite you to the Fire﴾

meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allāh said:

﴿وَٱللَّهُ يَدْعُوٓا إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ﴾

﴾...but Allāh invites (you) to Paradise and forgiveness by His leave﴾

meaning, by His Law, commandments and prohibitions. Allāh said:

﴿وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴾...and makes His Ayāt clear to mankind that they may remember.﴾

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَآؤُكُمْ
حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا۟ لِأَنفُسِكُمْ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾﴾

﴾222. They ask you concerning menstruation. Say: "That is an Adhā, therefore, keep away from women during menses and go

not in unto them till they are purified." And when they have purified themselves, then go in unto them as Allāh has ordained for you. Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.﴾

﴿*223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muḥammad ﷺ).*﴾

Sexual Intercourse with Menstruating Women is prohibited

Imām Aḥmad recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet ﷺ asked about this matter and Allāh revealed:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

﴿*They ask you concerning menstruation. Say: "That is an Adhā, therefore, keep away from women during menses and go not in unto them till they are purified.*﴾

Allāh's Messenger ﷺ said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

«*'Do everything you wish, except having sexual intercourse.*»

When the Jews were told about the Prophet's statement, they said, "What is the matter with this man? He would not hear of any of our practices, but would defy it." Then, Usayd bin Ḥuḍayr and 'Abbād bin Bishr came and said, "O Messenger of Allāh! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)?" The face of Allāh's Messenger ﷺ changed color, until the Companions thought that he was angry with them. They left. Soon after, some milk was brought to Allāh's Messenger ﷺ as a gift, and he sent some of it for them to drink. They knew then that Allāh's Messenger ﷺ was not angry with them.[1]

[1] Aḥmad 3:132.

Muslim also reported this *Hadīth*. Allāh said:

﴿فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾

﴾*...therefore, keep away from women during menses.*﴿

meaning, avoid the sexual organ. The Prophet ﷺ said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

«*Do anything you wish except having sexual intercourse.*»[1]

This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses). Abu Dāwūd reported that 'Ikrimah related to one of the Prophet's wives that she said that whenever the Prophet ﷺ wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.[2]

Abu Ja'far bin Jarīr related that Masrūq went to 'Ā'ishah and greeted her, and 'Ā'ishah greeted him in return. Masrūq said, "I wish to ask you about a matter, but I am shy." She replied, "I am your mother and you are my son." He said, "What can the man enjoy of his wife when she is having her menses?" She said, "Everything except her sexual organ."[3] This is also the opinion of Ibn 'Abbās, Mujāhid, Al-Hasan and 'Ikrimah.

One is allowed to sleep next to his wife and to eat with her (when she is having her menses). 'Ā'ishah said, "Allāh's Messenger ﷺ used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur'ān while I was having the period."[4] It is also reported in the *Sahīh* that 'Ā'ishah said, "While having the menses, I used to eat from a piece of meat and give it to the Prophet ﷺ who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet ﷺ who would place his mouth where I placed my mouth."[5]

It is also reported in the Two *Sahīhs* that Maymunah bint

[1] Muslim 1:246.
[2] Abu Dāwud 1:286.
[3] Aṭ-Ṭabari 4:378.
[4] *Fath Al-Bāri* 1:479.
[5] Muslim 1:245.

Al-Ḥārith Al-Hilāliyah said, "Whenever the Prophet ﷺ wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an *Izār* (a sheet covering the lower-half of the body)." These are the wordings collected by Al-Bukhāri.[1] Similar was reported from 'Ā'ishah.[2] In addition, Imām Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah reported that 'Abdullāh bin Sa'd Al-Anṣāri asked Allāh's Messenger ﷺ, "What am I allowed of my wife while she is having her menses?" He said, "What is above the *Izār* (a sheet covering the lower-half of the body)."[3] Hence, Allāh's statement:

﴿وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

﴾*...and go not in unto them till they are purified.*﴿ explains His statement:

﴿فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾

﴾*...therefore, keep away from women during menses.*﴿

Allāh prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allāh's statement:

﴿فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ﴾

﴾*And when they have purified themselves, then go in unto them as Allāh has ordained for you.*﴿

indicates that men should have sexual intercourse with their wives after they take a bath. The scholars agree that the woman is obliged to take a bath, or to perform *Tayammum* with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends. Ibn 'Abbās said:

﴿حَتَّىٰ يَطْهُرْنَ﴾

"﴾*till they are purified*﴿ means from blood, and,

[1] *Fatḥ Al-Bāri* 1:483, Muslim 1:243.

[2] *Fatḥ Al-Bāri* 1:480, Muslim 1:242.

[3] Aḥmad 4:342, Abu Dāwud 1:145, *Tuḥfat Al-Aḥwadhi* 1:415, Ibn Mājah 1:213.

﴿فَإِذَا تَطَهَّرْنَ﴾

﴿*And when they have purified themselves*﴾ means with water." This is also the *Tafsīr* of Mujāhid, 'Ikrimah, Al-Ḥasan, Muqātil bin Ḥayyān and Al-Layth bin Sa'd and others.[1]

Anal Sex is prohibited

Allāh said:

﴿مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿*...as Allāh has ordained for you.*﴾

this refers to *Al-Farj* (the vagina), as Ibn 'Abbās, Mujāhid and other scholars have stated.[2] Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allāh willing. Abu Razīn, 'Ikrimah and Aḍ-Ḍaḥḥāk and others said that:

﴿فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿*...then go in unto them as Allāh has ordained for you.*﴾

means when they are pure, and not during the menses.[3] Allāh said afterwards:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾

﴿*Truly, Allāh loves those who turn unto Him in repentance*﴾

from the sin even if it was repeated,

﴿وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

﴿*and loves those who purify themselves.*﴾

meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

The Reason behind revealing Allāh's Statement: "Your Wives are a Tilth for You."

Allāh said:

﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ﴾

[1] Ibn Abi Ḥātim 2:682,683.

[2] Ibn Abi Ḥātim 2:684.

[3] Ibn Abi Ḥātim 2:684,685.

﴾*Your wives are a tilth for you,*﴿

Ibn 'Abbās commented, "Meaning the place of pregnancy."[1] [Allāh then said:]

﴿فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴾*...so go to your tilth, when or how you will,*﴿

meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic *Hadīths* have indicated.

For instance, Al-Bukhāri recorded that Ibn Al-Munkadir said that he heard Jābir say that the Jews used to claim that if one has sex with his wife from behind (in the vagina) the offspring would become cross-eyed. Then, this *Āyah* was revealed:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴾*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴿[2]

Muslim and Abu Dāwud also reported this *Hadīth*.[3]

Ibn Abu Hātim said that Muhammad bin Al-Munkadir narrated that Jābir bin 'Abdullāh told him that the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed. Allāh revealed afterwards:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴾*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴿

Ibn Jurayj (one of the reporters of the *Hadīth*) said that Allāh's Messenger ﷺ said:

«مُقْبِلَةً وَمُدْبِرَةً إِذَا كَانَ ذٰلِكَ فِي الْفَرْجِ»

«*From the front or from behind, as long as that occurs in the Farj (vagina).*»[4]

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[1] At-Tabari 4:397.

[2] *Fath Al-Bāri* 4:397.

[3] Muslim 2:1058, Abu Dāwud 2:618.

[4] Ibn Abi Hātim 2:693.

Imām Aḥmad recorded that Ibn 'Abbās said, "The *Āyah*,

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ﴾

﴿Your wives are a tilth for you﴾

was revealed about some people from the Anṣār who came to the Prophet ﷺ and asked him (about having sex with the wife from behind). He said to them:

«ائْتِهَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ»

«Have sex with her as you like as long as that occurs in the vagina.»[1]

Imām Aḥmad recorded that 'Abdullāh bin Sābiṭ said: I went to Ḥafṣah bint 'Abdur-Raḥmān bin Abu Bakr and said, "I wish to ask you about something, but I am shy." She said, "Do not be shy, O my nephew." He said, "About having sex from behind with women." She said, "Umm Salamah told me that the Anṣār used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the Muhājirūn came to Al-Madīnah, they married Anṣār women and had sex with them from behind. One of these women would not obey her husband and said, 'You will not do that until I go to Allāh's Messenger ﷺ (and ask him about this matter).' She went to Umm Salamah and told her the story. Umm Salamah said, 'Wait until Allāh's Messenger ﷺ comes.' When Allāh's Messenger ﷺ came, the Ansāri woman was shy to ask him about this matter, so she left. Umm Salamah told Allāh's Messenger ﷺ the story and he said:

«ادْعِي الْأَنْصَارِيَّةَ»

«Summon the Ansāri woman.»"

She was summoned and he recited this *Āyah* to her:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾

﴿Your wives are a tilth for you, so go to your tilth, when or how you will.﴾ He added:

«صِمَامًا وَاحِدًا»

[1] Aḥmad 1:268.

«Only in one valve (the vagina).»"[1]

This *Ḥadīth* was also collected by At-Tirmidhi who said, "*Ḥasan*."[2]

An-Nasā'ī reported that Ka'b bin 'Alqamah said that Abu An-Naḍr said that he asked Nāfi', "The people are repeating the statement that you relate from Ibn 'Umar that he allowed sex with women in their rear (anus)." He said, "They have said a lie about me. But let me tell you what really happened. Ibn 'Umar was once reciting the Qur'ān while I was with him and he reached the *Āyah*:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴾*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴿

He then said, 'O Nāfi'! Do you know the story behind this *Āyah*?' I said, 'No.' He said, 'We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madīnah and married some Ansāri women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansāri women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allāh revealed:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴾*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴿"[3]

This has an authentic chain of narrators.

Imām Aḥmad reported that Khuzaymah bin Thābit Al-Khaṭami narrated that Allāh's Messenger ﷺ said:

«لَا يَسْتَحْيِي اللهُ مِنَ الْحَقِّ - ثَلَاثًا - لَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ»

«*Allāh does not shy from the truth - he said it thrice-, do not have anal sex with women.*»[4]

[1] Aḥmad 6:305.

[2] *Tuḥfat Al-Aḥwadhi* 8:322.

[3] An-Nasā'ī in *Al-Kubrā 5:315.*

[4] Aḥmad 5:215.

This Ḥadīth was collected by An-Nasā'ī and Ibn Mājah.[1]

Abu 'Īsā At-Tirmidhi and An-Nasā'ī reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَا يَنْظُرُ اللهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوِ امْرَأَةً فِي الدُّبُرِ»

«Allāh does not look at a man who had anal sex with another man or a woman.»[2]

At-Tirmidhi said, "*Hasan Gharīb.*" This is also the narration that Ibn Ḥibbān collected in his *Ṣaḥīḥ*, while Ibn Ḥazm stated that this is an authentic *Ḥadīth*.

In addition, Imām Aḥmad reported that 'Ali bin Ṭalaq said, "Allāh's Messenger ﷺ forbade anal sex with women, for Allāh does not shy away from truth."[3] Abu 'Īsā At-Tirmidhi also reported this *Ḥadīth* and said, "*Ḥasan*".[4]

Abu Muḥammad 'Abdullāh bin 'Abdur-Raḥmān Dārimi reported in his *Musnad* that Sa'īd bin Yasār Abu Ḥubāb said: I said to Ibn 'Umar, "What do you say about having sex with women in the rear?" He said, "What does it mean?" I said, "Anal sex." He said, "Does a Muslim do that?"[5] This *Ḥadīth* has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn 'Umar.

Abu Bakr bin Ziyād Naysābūri reported that Ismā'īl bin Rūḥ said that he asked Mālik bin Anas, "What do you say about having sex with women in the anus?" He said, "You are not an Arab? Does sex occur but in the place of pregnancy? Do it only in the *Farj* (vagina)." I said, "O Abu 'Abdullāh! They say that you allow that practice." He said, "They utter a lie about me, they lie about me." This is Mālik's firm stance on this subject. It is also the view of Sa'īd bin Musayyib, Abu Salamah, 'Ikrimah, Ṭāwūs, 'Aṭā , Sa'īd bin Jubayr, 'Urwah bin Az-Zubayr, Mujāhid bin Jabr, Al-Ḥasan and other scholars of the Salaf (the Companions and the following two generations

[1] An-Nasā'ī in *Al-Kubrā* 5:316, Ibn Mājah 1:619.

[2] *Tuḥfat Al-Aḥwadhi* 4:329, An-Nasā'ī in *Al-Kubrā* 5:320, *Ṣaḥīḥ Ibn Ḥibbān* 6:202.

[3] Ibn Ḥajr mentioned it in *Aṭrāf Al-Musnad* 4:384, but it is not in the published version.

[4] *Tuḥfat Al-Aḥwadhi* 4:274.

[5] Ad-Dārimi 1:277 no. 1143.

after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a *Kufr*.

Allāh said:

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

﴿...and send for your own selves beforehand.﴾

meaning, by performing the acts of worship while refraining from whatever Allāh has prohibited for you. This is why Allāh said afterwards:

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ﴾

﴿And fear Allāh, and know that you are to meet Him (in the Hereafter),﴾

meaning, He will hold you accountable for all of your deeds,

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴿...and give good tidings to the believers (O Muḥammad ﷺ).﴾

meaning, those who obey what Allāh has commanded and refrain from what He has prohibited. Ibn Jarīr reported that 'Aṭā' said, or related it to Ibn 'Abbās,

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

﴿...and send for your own selves beforehand.﴾

means, mention Allāh's Name, by saying, *'Bismillah'*, before having sexual intercourse."[1] Al-Bukhāri also reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذٰلِكَ، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

«If anyone of you on having sexual relations with his wife said: 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm him.»[2]

[1] Aṭ-Ṭabari 4:417.

[2] *Fatḥ Al-Bāri* 9:136.

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾﴾

سُورَةُ البَقَرَةِ ٣٦ الجُزْءُ الثَّانِي

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ
قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُو فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا
الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ
بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ
فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانِ
فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَن
تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ
اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ
بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِن بَعْدُ حَتَّى تَنكِحَ
زَوْجًا غَيْرَهُ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن
يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

﴾224. And make not Allāh's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).﴿

﴾225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forbearing.﴿

The Prohibition of swearing to abandon a Good Deed

Allāh commands, 'You should not implement your vows in Allāh's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.' Allāh said in another *Āyah*:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ﴾

﴾And let not those among you who are blessed with graces and

wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the poor), and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you?﴾ (24:22)

Continuity in a sinful vow is more sinful than breaking it by expiation. Allāh's Messenger ﷺ said:

«وَاللهِ لَأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ»

«*By Allāh! It is more sinful to Allāh that one of you implements his vow regarding (severing the relations with) his relatives than (breaking his promise and) paying the Kaffārah*[1] *that Allāh has required in such cases.*»

This is how Muslim reported this *Ḥadīth* and also Imām Aḥmad.[2]

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that what Allāh said:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ﴾

﴾*And make not Allāh's (Name) an excuse in your oaths*﴾

means, "Do not vow to refrain from doing good works. (If you make such vow then) break it, pay the *Kaffārah* and do the good work."[3] This was also said by Masrūq, Ash-Sha'bi, Ibrāhīm An-Nakha'ī, Mujāhid, Ṭāwūs, Sa'īd bin Jubayr, 'Aṭā', 'Ikrimah, Makhūl, Az-Zuhri, Al-Ḥasan, Qatādah, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and As-Suddi.[4]

Suporting this view, which is the majority view, is what is reported in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari narrated that Allāh's Messenger ﷺ said:

«إِنِّي وَاللهِ إِنْ شَاءَ اللهُ، لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا»

«*By Allāh! Allāh willing, I will not vow to do a thing and then*

[1] Expiation, refer to 5:89.

[2] *Fatḥ Al-Bāri* 12:441, Muslim 3:1276, Aḥmad 2:317.

[3] Aṭ-Ṭabari 4:422.

[4] Ibn Abi Ḥātim 2:700-702.

see a better act, but I would do what is better and break my vow.»[1] Muslim reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

«*Whoever makes a vow and then finds what is better than his vow (should break his vow,) pay the Kaffārah and perform the better deed.*»[2]

The *Laghw* (Unintentional) Vows

Allāh said:

﴿لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

﴾*Allāh will not call you to account for that which is unintentional in your oaths,*﴿

This *Āyah* means, 'Allāh does not punish or hold you accountable for the *Laghw* (unintentional) vows that you make.' The *Laghw* vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ لَا إِلَهَ إِلَّا اللهُ»

«*Whoever swore and (unintentionally) mentioned Al-Lāt and Al-'Uzza (two idols) in his vow, should then say, 'There is no deity worthy of worship except Allāh'.*»[3]

The Messenger ﷺ said this statement to some new Muslims whose tongues were, before Islām, used to vowing by their idol Al-Lāt. Therefore, the Prophet ﷺ ordered them to intentionally recite the slogan of *Ikhlāṣ*, just as they mentioned these words by mistake, so that it (the word of *Ikhlāṣ*) may eradicate the word (of *Shirk*). This is why Allāh said:

﴿وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

[1] *Fatḥ Al-Bāri* 11:525, Muslim 3:1268

[2] Muslim 3:1272.

[3] *Fatḥ Al-Bāri* 11:545, Muslim 2:1268.

﴾...*but He will call you to account for that which your hearts have earned.*﴿ and in another *Āyah*:

﴿بِمَا عَقَّدتُّمُ الْأَيْمَـٰنَ﴾

﴾...*for your deliberate oaths*﴿ (5:89)

Abu Dāwūd reported under Chapter: 'The *Laghw* Vows' that 'Aṭā' said that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«اللَّغْوُ فِي الْيَمِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّا وَاللهِ، وَبَلَى وَاللهِ»

«*The Laghw in the vows includes what the man says in his house, such as, 'No, by Allāh,' and, 'Yes, by Allāh'.*»[1]

Ibn Abu Ḥātim reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing while angry."[2]

He also reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing to prohibit what Allāh has allowed, and this type does not require a *Kaffārah* (expiation)." Similar was said by Sa'īd bin Jubayr.[3]

In addition, Abu Dāwūd related under Chapter: 'Vowing while Angry' that Sa'īd bin Musayyib said that two Ansāri brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, "If you ask me about dividing the inheritance again, then all of what I have will be spent on the *Ka'bah*'s door." 'Umar said to him, "The *Ka'bah* does not need your money. So break your vow, pay the *Kaffārah* and come to terms with your brother. I heard Allāh's Messenger ﷺ saying:

«لَا يَمِينَ عَلَيْكَ وَلَا نَذْرَ فِي مَعْصِيَةِ الرَّبِّ عَزَّ وَجَلَّ، وَفِي قَطِيعَةِ الرَّحِمِ، وَفِيمَا لَا تَمْلِكُ»

«*Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own.*»"[4]

Allāh said:

﴿وَلَـٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

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[1] Abu Dāwud 3:572.

[2] Ibn Abi Ḥātim 2:716.

[3] Ibn Abi Ḥātim 2:715.

[4] Abu Dāwud 3:581.

﴾...but He will call you to account for that which your hearts have earned,﴿

Ibn 'Abbās, Mujāhid and several others said that this *Āyah* means swearing about a matter while knowing that he is lying. Mujāhid and others said this *Āyah* is similar to what Allāh said:

﴿وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ﴾

﴾... *but He will punish you for your deliberate oaths.*﴿ (5:89) Allāh said (2:225 above):

﴿وَاللَّهُ غَفُورٌ حَلِيمٌ﴾

﴾*And Allāh is Oft-Forgiving, Most-Forbearing.*﴿

meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُو فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾﴾

﴾*226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allāh is Oft-Forgiving, Most Merciful.*﴿

﴾*227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.*﴿

The *Īlā'* and its Rulings

Īlā' is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of *Īlā'* was for less than four months, the man has to wait for the vow's period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said that Allāh's Messenger ﷺ swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:

«الشَّهْرُ تِسْعٌ وَعِشْرُونَ»

«*The (lunar) month is twenty-nine days.*»[1]

[1] *Fatḥ Al-Bāri* 8:380, Muslim 2:1113.

Similar was narrated by 'Umar bin Al-Khaṭṭāb and reported in the Two Ṣaḥīḥs.[1] If the period of *Īlā'* is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the *Īlā'* and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed. Allāh said:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ﴾

﴾*Those who take an oath not to have sexual relations with their wives*﴿

meaning, swear not to have sexual relations with the wife. This *Āyah* indicates that the *Īlā'* involves the wife and not a slave-women, as the majority of the scholars have agreed,

﴿تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ﴾

﴾*...must wait for four months,*﴿

meaning, the husband waits for four months from the time of the vow and then ends the *Īlā'* (if the vow was for four or more months) and is required to either return to his wife or divorce her. This is why Allāh said next:

﴿فَإِن فَآءُو﴾

﴾*...then if they return,*﴿

meaning, to a normal relationship, having sexual intercourse with the wife. This is the *Tafsīr* of Ibn 'Abbās, Masrūq, Ash-Sha'bi, Sa'īd bin Jubayr and Ibn Jarīr.[2]

﴿فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾*...verily, Allāh is Oft-Forgiving, Most Merciful.*﴿

with any shortcomings that occurred in the rights of the wife because of the vow of *Īlā'*.

Allāh said:

﴿وَإِنْ عَزَمُوا۟ الطَّلَٰقَ﴾

﴾*And if they decide upon divorce,*﴿

[1] *Fatḥ Al-Bāri* 4:143, Muslim 2:1110.

[2] Aṭ-Ṭabari 4:466,467.

indicating that divorce does not occur by merely passing the four month mark (during the *Īlā*). Mālik reported from Nāfi' that 'Abdullāh bin 'Umar said, "If the man swears to *Īlā'* from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at the four months mark, he should either divorce or return."[1] Al-Bukhāri also reported this *Ḥadīth*.[2] Ibn Jarīr reported that Suhayl bin Abu Ṣāliḥ said that his father said, "I asked twelve Companions about the man who does *Īlā'* with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her."[3] Ad-Dāraquṭni also reported this from Suhayl.[4]

It is also reported from 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ā'ishah, Ibn 'Umar and Ibn 'Abbās. This is also the opinion of Sa'īd bin Musayyib, 'Umar bin 'Abdul-'Azīz, Mujāhid, Ṭāwūs, Muḥammad bin Ka'b and Al-Qāsim.

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ
إِن كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي
عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾﴾

﴿228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.﴾

The *'Iddah* (Waiting Period) of the Divorced Woman

This *Āyah* contains a command from Allāh that the divorced woman, whose marriage was consummated and who still has

[1] *Al-Muwaṭṭa* 2:556.
[2] *Fatḥ Al-Bāri* 9:335.
[3] Aṭ-Ṭabari 4:493.
[4] *Ad-Darāquṭni* 4:61.

menstruation periods, should wait for three (menstrual) periods (*Quru'*) after the divorce and then remarry if she wishes.

The Meaning of *Al-Quru'*

Ibn Jarīr related that 'Alqamah said: We were with 'Umar bin Al-Khaṭṭāb when a woman came and said, "My husband divorced me one or two periods ago. He then came back to me while I had prepared my water [for taking a bath], took off my clothes and closed my door." 'Umar asked 'Abdullāh bin Mas'ūd, "What do you think?" He said, "I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back)." 'Umar said, "This is my opinion too."[1] This is also the opinion of Abu Bakr Aṣ-Ṣiddīq, 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ubādah bin Aṣ-Ṣāmit, Anas bin Mālik, Ibn Mas'ūd, Mu'ādh, Ubayy bin Ka'b, Abu Mūsā Al-Ash'ari and Ibn 'Abbās. Furthermore, this is the opinion of Sa'īd bin Musayyib, 'Alqamah, Aswad, Ibrāhīm, Mujāhid, 'Aṭā', Ṭāwūs, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Sīrīn, Al-Ḥasan, Qatādah, Ash-Sha'bi, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi, Makhūl, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni. They all stated that the *Quru'* is the menstruation period. What testifies to this is the *Ḥadīth* that Abu Dāwud and An-Nasā'ī reported that Fāṭimah bint Abu Ḥubaiysh said that Allāh's Messenger ﷺ said to her:

«دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكِ»

«*Do not pray during your Aqrā' (pl. for Quru', the menstruation period).*»[2]

If this *Ḥadīth* was authentic, it would have been a clear proof that the *Quru'* is the menstruation period. However, one of the narrators of this *Ḥadīth*, Al-Mundhir, is an unknown person (in *Ḥadīth* terminology), as Abu Ḥātim has stated, although Ibn Ḥibbān has mentioned Al-Mundhir in his book *Ath-Thiqāt*.

[1] Aṭ-Ṭabari 4:502.

[2] Abu Dāwud 1:191, *An-Nasā'ī* 6:211.

A Woman's Statement about Menses and Purity is to be accepted

Allāh said:

﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ﴾

﴾...and it is not lawful for them to conceal what Allāh has created in their wombs,﴿

meaning, of pregnancy or menstruation periods. This is the *Tafsīr* of Ibn 'Abbās, Ibn 'Umar, Mujāhid, Ash-Sha'bi, Al-Ḥakam bin 'Utaybah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and others.[1]

Allāh then said:

﴿إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ﴾

﴾...if they believe in Allāh and the Last Day.﴿

This *Āyah* warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allāh left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the *'Iddah* sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

The Husband has the Right to take back his Divorced Wife during the *'Iddah* (Waiting Period)

Allāh said:

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَـٰحًا﴾

﴾And their husbands have the better right to take them back in that period, if they wish for reconciliation.﴿

Hence, the husband who divorces his wife can take her back, providing she is still in her *'Iddah* (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the

[1] Ibn Abi Ḥātim 2:744,745.

husband is eligible to take his divorced wife back. We should mention that (when this *Āyah* 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had divorced her a hundred separate times. Thereafter, Allāh revealed the following *Āyah* (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

The Rights the Spouses have over Each Other

Allāh said:

﴿وَلَهُنَّ مِثْلُ الَّذِى عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,﴿

This *Āyah* indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights. Muslim reported that Jābir said that Allāh's Messenger ﷺ said:

«فَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

«Fear Allāh regarding your women, for you have taken them by Allāh's covenant and were allowed to enjoy with them sexually by Allāh's Words. You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently. They have the right to be spent on and to be bought clothes in what is reasonable.»[1]

Bahz bin Ḥakīm said that Mu'āwiyah bin Ḥaydah Al-Qushayri related that his grandfather said, "O Messenger of Allāh! What is the right the wife of one of us has?" The Prophet ﷺ said:

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ،

[1] Muslim 2:886.

وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

«*To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.*»[1]

Waki' related that Ibn 'Abbās said, "I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me. This is because Allāh says:

﴿وَلَهُنَّ مِثْلُ الَّذِى عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

﴿*And they (women) have rights similar (to those of their husbands) over them to what is reasonable.*﴾" This statement is reported by Ibn Jarīr and Ibn Abu Ḥātim.[2]

The Virtue Men have over Women

Allāh said:

﴿وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾

﴿*but men have a degree (of responsibility) over them.*﴾

This *Āyah* indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter. Allāh said (in another *Āyah*):

﴿الرِّجَالُ قَوَّٰمُونَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا مِنْ أَمْوَٰلِهِمْ﴾

﴿*Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means.*﴾ (4:34)

Allāh's statement:

﴿وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿*And Allāh is All-Mighty, All-Wise*﴾

means, He is Mighty in His punishment of those who disobey

[1] Abu Dāwud 2:606.

[2] Aṭ-Ṭabari 4:532, Ibn Abi Ḥātim 2:750.

and defy His commands. He is Wise in what He commands, destines and legislates.

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ
ءَاتَيۡتُمُوهُنَّ شَيۡـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ
عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٢٩
فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن
ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ٢٣٠﴾

﴿229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.﴾

﴿230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.﴾

Divorce is Thrice

This honorable *Āyah* abrogated the previous practice in the beginning of Islām, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her *'Iddah* (waiting period). This situation was harmful for the wife, and this is why Allāh made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her *'Iddah*). The divorce becomes irrevocable after the

third divorce, as Allāh said:

﴿الطَّلَٰقُ مَرَّتَانِ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٍ﴾

﴾The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.﴿

In his *Sunan*, Abu Dāwud reported in Chapter: "Taking the Wife back after the third (Divorce) is an abrogated practice," that Ibn 'Abbās commented on the *Āyah*:

﴿وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ وَلَا يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ﴾

﴾And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs,﴿ (2:228)

The man used to have the right to take back his wife even if he had divorced her thrice. Allāh abrogated this and said:

﴿الطَّلَٰقُ مَرَّتَانِ﴾

﴾The divorce is twice.﴿[1]

This *Ḥadīth* was also collected by An-Nasā'ī.[2] Ibn Abu Ḥātim reported that 'Urwah said that a man said to his wife, "I will neither divorce you nor take you back." She said, "How?" He said, "I will divorce you and when your term of *'Iddah* nears its end, I will take you back." She went to Allāh's Messenger ﷺ and told him what happened, and Allāh revealed:

﴿الطَّلَٰقُ مَرَّتَانِ﴾

﴾The divorce is twice.﴿[3]

Ibn Jarīr (Aṭ-Ṭabari) also reported this *Ḥadīth* in his *Tafsīr*.[4]

Allāh said:

﴿فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٍ﴾

﴾...after that, either you retain her on reasonable terms or release her with kindness.﴿

[1] Abu Dāwud 2:644.

[2] An-Nasā'ī 6:212.

[3] Ibn Abi Ḥātim 2:754.

[4] Aṭ-Ṭabari 4:539.

meaning, 'If you divorce her once or twice, you have the choice to take her back, as long as she is still in her *'Iddah*, intending to be kind to her and to mend differences. Otherwise, await the end of her term of *'Iddah*, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.' 'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "When the man divorces his wife twice, let him fear Allāh, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights."[1]

Taking back the *Mahr* (Dowry)

Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا﴾

﴾*And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,*﴿

meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the *Mahr* and any gifts that you have given them (in return for divorce). Similarly, Allāh said:

﴿وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ﴾

﴾*...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.*﴿ (4:19)

However, if the wife willingly gives back anything with a good heart, then Allāh said regarding this situation:

﴿فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا﴾

﴾*...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.*﴿ (4:4)

Allowing *Khul'* and the Return of the *Mahr* in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and

[1] Aṭ-Ṭabari 4:543.

becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and *Mahr*). There is no sin on her in this case nor on him if he accepts such offer. This is why Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ﴾

﴾*And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back.*﴿

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarīr reported that Thawbān said that Allāh's Messenger ﷺ said:

«أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

﴾*Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.*»[1]

At-Tirmidhi recorded this *Ḥadīth* and stated that it is *Ḥasan*.[2]

Ibn Jarīr said that the *Āyah* (2:229) was revealed about Thābit bin Qays bin Shammās and his wife Ḥabībah bint 'Abdullāh bin Ubayy bin Salūl.[3] In his *Muwaṭṭa'*, Imām Mālik reported that Ḥabībah bint Sahl Al-Anṣāriyah was married to Thābit bin Qays bin Shammās and that Allāh's Messenger ﷺ once went to the *Fajr* (Dawn) prayer and found Ḥabībah bint Sahl by his door in the dark. Allāh's Messenger ﷺ said, "Who is this?" She said, "I am Ḥabībah bint Sahl, O Messenger of Allāh!" He said, "What is the matter?" She said, "I and Thābit bin Qays", meaning, (she can no longer be with) her husband. When her husband Thābit bin Qays came, Allāh's Messenger ﷺ

[1] *Aṭ-Ṭabari* 4:569.
[2] *Tuḥfat Al-Aḥwadhi* 4:367.
[3] Aṭ-Ṭabari 4:556.

said to him:

«هٰذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ قَدْ ذَكَرَتْ مَا شَاءَ اللهُ أَنْ تَذْكُرَ».

«This is Ḥabībah bint Sahl, she said what Allāh has permitted her to say.»

Ḥabībah also said, "O Messenger of Allāh! I still have everything he gave me." Allāh's Messenger ﷺ said:

«خُذْ مِنْهَا»

«Take it from her.» So, he took it from her and she remained in her family's house."[1]

This was reported by Aḥmad, Abu Dāwud and An-Nasāī.[2]

Al-Bukhāri reported that Ibn 'Abbās said that the wife of Thābit bin Qays bin Shammās came to the Prophet ﷺ and said, "O Messenger of Allāh! I do not criticize his religion or mannerism. But I hate committing *Kufr* in Islām (by ignoring his rights on her)." Allāh's Messenger ﷺ said:

«أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ»؟

«Will you give him back his garden?»

She said, "Yes." Allāh's Messenger ﷺ said:

«اقْبَلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً»

«Take back the garden and divorce her once.»[3]

An-Nasā'ī also recorded it.[4]

The *'Iddah* (Waiting Period) for the *Khul'*

At-Tirmidhi reported that Rubayi' bint Mu'awwidh bin 'Afrā' got a *Khul'* during the time of Allāh's Messenger ﷺ and the Prophet ﷺ ordered her to wait for one menstruation period for *'Iddah*.[5]

Transgressing the set limits of Allāh is an Injustice

Allāh said:

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[1] *Al-Muwaṭṭa* 2:564.

[2] Aḥmad 6:433, Abu Dāwud 2:667, An-Nasā'ī 6:169.

[3] *Fatḥ Al-Bāri* 9:306.

[4] An-Nasā'ī 6:169.

[5] *Tuḥfat Al-Aḥwadhi* 4:363.

﴿تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُولَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴾These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.﴿

This means that the laws that Allāh has legislated are His set limits, so do not transgress them. An authentic *Ḥadīth* states:

«إِنَّ اللهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وفَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وحَرَّمَ مَحَارِمَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

«Allāh has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.»[1]

Pronouncing Three Divorces at the same Time is Unlawful

The last *Āyah* we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Maḥmud bin Labīd has stated - as An-Nasā'ī recorded - that Allāh's Messenger ﷺ was told about a man who pronounced three divorces on his wife at one time, so the Prophet ﷺ stood up while angry and said:

«أَيُلْعَبُ بِكِتَابِ اللهِ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟»

«The Book of Allāh is being made the subject of jest while I am still amongst you?»

A man then stood up and said, "Should I kill that man, O Messenger of Allāh?"[2]

The Wife cannot be taken back after the Third Divorce

Allāh said:

﴿فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ﴾

[1] Ad-Darāquṭni 4:298.

[2] An-Nasā'ī 6:142.

﴾And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband.﴿

This *Āyah* indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him. Allāh said:

﴿حَتَّى تَنكِحَ زَوْجًا غَيْرَهُ﴾

﴾...until she has married another husband.﴿

meaning, until she legally marries another man. For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband. If she marries a man without consummating the marriage, she will not be eligible for her ex-husband. Muslim reported that 'Ā'ishah said that Allāh's Messenger ﷺ was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband? Allāh's Messenger ﷺ said:

«لَا، حَتَّى يَذُوقَ عُسَيْلَتَهَا»

«No, until he enjoys her 'Usaylah (sexual relation).»[1]

Al-Bukhāri also reported this *Ḥadīth*.[2]

Imām Aḥmad recorded that 'Ā'ishah said, "The wife of Rifā'ah Al-Quraẓi came while I and Abu Bakr were with the Prophet ﷺ and she said, 'I was Rifā'ah's wife, but he divorced me and it was an irrevocable divorce. Then I married 'Abdur-Raḥmān bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was). Khālid bin Sa'īd bin Al-'Āṣ, who was next to the door and was not yet allowed in, said, 'O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet?' The Prophet ﷺ merely smiled. Then, Allāh's Messenger ﷺ asked her:

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[1] Muslim 2:1057.

[2] *Fatḥ Al-Bāri* 9:284.

«كَأَنَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ»

«Do you want to remarry Rifā'ah? You cannot unless you experience his 'Usaylah and he experiences your 'Usaylah (i.e., had a complete sexual relation with your present husband).»"[1]

Al-Bukhāri, Muslim, and An-Nasā'ī also recorded this *Hadīth*.[2] Muslim's wording is "Rifā'ah divorced his wife for the third and final time."

The word *'Usaylah* mentioned in the *Hadīth* means sexual intercourse. Imām Aḥmad and An-Nasā'ī reported that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«أَلَا إِنَّ الْعُسَيْلَةَ الْجِمَاعُ»

«'Usaylah is sexual intercourse.»[3]

The Curse on the Participants of *Taḥlīl/Ḥalālah*

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the *Taḥlīl* that the *Hadīths* have cursed and criticized. In addition, when the reason behind this marriage (if it was *Taḥlīl*) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said, "Allāh's Messenger ﷺ cursed the one who does *Taḥlīl*, the one in whose favor it is done, those who eat *Ribā* (usury) and those who feed it (pay the usury)."[4] At-Tirmidhi and An-Nasā'ī reported this *Hadīth*[5] and At-Tirmidhi said, "This *Hadīth* is *Hasan*." He said, "This is what is acted upon according to people of knowledge among the Companions, among whom are

[1] Aḥmad 6:34

[2] *Fatḥ Al-Bāri* 10:518, Muslim 2:1057, An-Nasā'ī 6:146.

[3] Aḥmad 6:62.

[4] Aḥmad 1:448.

[5] Aḥmad 1:448, *Tuḥfat Al-Aḥwadhi* 4:268, An-Nasā'ī 6:149.

'Umar, 'Uthmān and Ibn 'Umar. It was also the saying of the scholars of *Fiqh* among the *Tabi'īn* (second generation of Islām). And it has been reported from 'Ali, Ibn Mas'ūd and Ibn 'Abbās".

In his *Mustadrak*, Al-Ḥākim reported that Nāfi' said: "A man came to Ibn 'Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make *Taḥlīl* for his brother, without the brother knowing this fact. He then asked, "Is she allowed for the first (husband)?" He said, "No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allāh's Messenger ﷺ." Al-Ḥākim said, "This *Ḥadīth* has a *Ṣaḥīḥ* chain although they (Al-Bukhāri and Muslim) did not record it."[1] The wording of this *Ḥadīth* indicates that the ruling came from the Prophet ﷺ. Abu Bakr bin Abu Shaybah, Al-Jawzjāni, Ḥarb Al-Kirmāni and Abu Bakr Al-Athram said that Qabīṣah bin Jābir said that 'Umar said, "If the participants to *Taḥlīl* are brought to me, I will have them stoned."[2]

When does a Woman who was divorced Three Times become Eligible for Her First Husband

Allāh said:

﴿فَإِن طَلَّقَهَا﴾

﴾*And if he has divorced her*﴿ meaning, the second husband after he had complete sexual relations with her,

﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ﴾

﴾*it is no sin on both of them that they reunite*﴿ meaning, the wife and her first husband,

﴿إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ﴾

﴾*provided they feel that they can keep the limits ordained by Allāh.*﴿ meaning, they live together honorably. Mujāhid said, "If they are convinced that the aim behind their marriage is honorable."[3] Next, Allāh said:

﴿وَتِلْكَ حُدُودُ ٱللَّهِ﴾

[1] Al-Ḥakim 2:199.

[2] Ibn Abi Shaybah 4:294.

[3] Aṭ-Ṭabari 4:598.

سُورَةُ البَقَرَةِ ٣٧ الجُزْءُ الثَّانِي

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ وَمَن يَفْعَلْ
ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا وَٱذْكُرُوا۟
نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ
يَعِظُكُم بِهِۦ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾
وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ
أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ
مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَٱللَّهُ
يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ ۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَآرَّ
وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ
فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ
أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ
ءَاتَيْتُم بِٱلْمَعْرُوفِ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

﴾These are the limits of Allāh,﴿ His commandments and legislation,

﴾يُبَيِّنُهَا﴿

﴾He makes plain﴿

﴾لِقَوْمٍ يَعْلَمُونَ﴿

﴾for the people who have knowledge.﴿

﴾وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾﴿

﴾231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allāh in jest, but remember Allāh's favors on you (i.e., Islām), and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Ḥikmah (the Prophet's Sunnah – legal ways – Islāmic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Aware of everything﴿.

Being Kind to the Divorced Wife

This is a command from Allāh to men that when one of them divorces his wife with a reversible divorce, he should

treat her kindly. So when her term of *'Iddah* (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her *'Iddah* finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words. Allāh then said:

﴿وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟﴾

﴾But do not take them back to hurt them,﴿

Ibn 'Abbās, Mujāhid, Masrūq, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that a man used to divorce his wife, and when her *'Iddah* came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her *'Iddah* and when her *'Iddah* term neared its end, he would take her back again, so that the term of *'Iddah* would be prolonged for her. After that, Allāh prohibited this practice.[1] Allāh has also threatened those who indulge in such practices, when He said;

﴿وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ﴾

﴾...and whoever does that, then he has wronged himself.﴿

meaning, by defying Allāh's commandments.

Allāh then said:

﴿وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا﴾

﴾And treat not the verses (Laws) of Allāh in a jest,﴿

Ibn Jarīr said that Abu Mūsā (Al-Ash'ari) narrated that Allāh's Messenger ﷺ once became angry at the Ash'ari tribe. Abu Mūsā went to him and said, "O Messenger of Allāh! Are you angry with the *Ash'ariyyin?*" The Prophet ﷺ said:

«يَقُولُ أَحَدُكُمْ: قَدْ طَلَّقْتُ، قَدْ رَاجَعْتُ، لَيْسَ هَذَا طَلَاقُ الْمُسْلِمِينَ، طَلِّقُوا الْمَرْأَةَ فِي قُبُلِ عِدَّتِهَا»

«One of you says, 'I divorced her' -then says- 'I took her back!' This is not the appropriate way Muslims conduct divorce.

[1] Ibn Abi Ḥātim 2:772-774.

Divorce the woman when she has fulfilled the term of the prescribed period.»[1]

Masrūq said that the *Āyah* refers to the man who harms his wife by divorcing her and then taking her back, so that the *'Iddah* term is prolonged for her.[2] Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Ar-Rabī' and Muqātil bin Ḥayyān said, "He is the man who divorces his wife and says, 'I was joking.' Or he frees a servant or gets married and says, 'I was only joking.' Allāh revealed:

﴿وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا﴾

﴿*And treat not the verses (Laws) of Allāh in a jest,*﴾[3]

Then such men were made to bear the consequences of their actions.

Allāh then said:

﴿وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ﴾

﴿*...but remember Allāh's favors on you,*﴾

meaning, by His sending His Messenger ﷺ with the right guidance and clear signs to you:

﴿وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ﴾

﴿*...and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Ḥikmah*﴾ meaning the Sunnah,

﴿يَعِظُكُم بِهِۦ﴾

﴿*...whereby He instructs you.*﴾

meaning, commands you, forbids you and threatens you for transgressing His prohibitions. Allāh said:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿*And fear Allāh*﴾

meaning, concerning what you perform and what you avoid,

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*and know that Allāh is All-Aware of everything.*﴾

[1] Aṭ-Ṭabari 5:14.

[2] Aṭ-Ṭabari 5:8.

[3] Ibn Abi Ḥātim 2:775,776.

none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾

﴾232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.﴿

The *Wali* (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* was revealed about the man who divorces his wife once or twice and her *'Iddah* finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allāh prohibited her family from preventing her." Masrūq, Ibrāhīm An-Nakha'ī, Az-Zuhri and Aḍ-Ḍaḥḥāk stated that this is the reason behind revealing the *Āyah* (2:232).[1] These statements clearly conform to the apparent meaning of the *Āyah*.

There is no Marriage without a *Wali* (for the Woman)

The *Āyah* (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a *Wali* (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarīr and At-Tirmidhi have stated when they mentioned this *Āyah*. Also, a *Ḥadīth* states that:

«لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

[1] Aṭ-Ṭabari 5:22,23.

«*The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.*»[1]

Another *Hadīth* states:

«لَا نِكَاحَ إِلَّا بِوَلِيٍّ مُرْشِدٍ وَشَاهِدَيْ عَدْلٍ»

«*No marriage is valid except with the participation of a mature Wali and two trustworthy witnesses.*»[2]

The Reason behind revealing the *Āyah* (2:232)

It was reported that this *Āyah* was revealed about Ma'qil bin Yasār Al-Muzani and his sister. Al-Bukhāri reported in his *Ṣaḥīḥ*, when he mentioned the *Tafsīr* of this *Āyah* (2:232), that the husband of the sister of Ma'qil bin Yasār divorced her. He waited until her *'Iddah* finished and then asked to remarry her, but Ma'qil refused. Then, this *Āyah* was sent down:

﴿فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ﴾

﴾*...do not prevent them from marrying their (former) husbands.*﴿[3]

Abu Dāwud, At-Tirmidhi, Ibn Abu Ḥātim, Ibn Jarīr and Ibn Marduwyah and Al-Bayhaqi reported this *Hadīth* from Al-Ḥasan from Ma'qil bin Yasār.[4] At-Tirmidhi rendered this *Hadīth* authentic and in his narration, Ma'qil bin Yasār gave his sister in marriage for a Muslim man during the time of Allāh's Messenger ﷺ. She remained with him for a while and he divorced her once and did not take her back until her *'Iddah* finished. They then wanted to get back with each other and he came to ask her for marriage. Ma'qil said to him, "O ungrateful one! I honored you and married her to you but you divorced her. By Allāh! She will never be returned to you." But Allāh knew his need for his wife and her need for her husband and He revealed:

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[1] Ibn Mājah 1:606.

[2] *Majma' Az-Zawā'id* 4:286

[3] *Fatḥ Al-Bāri* 8:40.

[4] Abu Dāwud 2:569, *Tuḥfat Al-Aḥwadhi* 8:325, Ibn Abi Ḥātim 2:778, Aṭ-Ṭabari 5:17-19, Al-Bayhaqi 7:104.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ﴾

﴾And when you have divorced women and they have fulfilled the term of their prescribed period,﴿

until He said:

﴿وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴾...and you know not.﴿

When Ma'qil heard the *Āyah*, he said, "I hear and obey my Lord." He then summoned the man and said, "I will honor you and let you remarry (my sister)."[1] Ibn Marduwyah added (that Ma'qil said), "And will pay (the expiation) for breaking my vow."[2]

Allāh said:

﴿ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾

﴾This (instruction) is an admonition for him among you who believes in Allāh and the Last Day.﴿

meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it,

﴿مَن كَانَ مِنكُمْ﴾

﴾among you﴿ O people,

﴿يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾

﴾who believes in Allāh and the Last Day.﴿

meaning, believes in Allāh's commandments and fears His warnings and the torment in the Hereafter. Allāh said:

﴿ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ﴾

﴾That is more virtuous and purer for you.﴿

meaning, obeying Allāh's Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts,

﴿وَٱللَّهُ يَعْلَمُ﴾

[1] *Tuḥfat Al-Aḥwadhi* 8: 324.

[2] Al-Bayhaqi 7:104.

❴*Allāh knows*❵ the benefits you gain from what He commands and what He forbids.

﴿وَأَنتُمْ لَا تَعْلَمُونَ﴾

❴*and you know not*❵ the benefits in what you do or what you refrain from doing.

﴿۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ
وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن
تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ٢٣٣﴾

❴*233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.*❵

The Suckling Period is only Two Years

This is a direction from Allāh to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address. Allāh said:

﴿لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾

❴*...who desire to complete the term of suckling,*❵

Therefore, the suckling that establishes *Taḥrīm* (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled

only after two years of age, then no *Taḥrīm* will be established. At-Tirmidhi under Chapter: 'Suckling establishes *Taḥrīm* within the first two years,' reported that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ»

«*Suckling establishes Taḥrīm if it is on the breast and before Fiṭām (before weaning, i.e., before the end of the first two years).*»[1]

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The majority of the people of knowledge among the Companions of Allāh's Messenger ﷺ and others acted upon this, that is that suckling establishes *Taḥrīm* (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish *Taḥrīm*". At-Tirmidhi is alone in recording this *Ḥadīth* and the narrators in its chain meet the criteria of the *Ṣaḥīḥayn*. The Prophet's statement:

«إِلَّا مَا كَانَ فِي الثَّدْيِ»

«*On the breast*» refers to the organ of suckling before the two years. Imām Aḥmad reported a *Ḥadīth* in which Al-Barā' bin 'Āzib narrated, "When Ibrāhīm, the Prophet's son, died, the Prophet ﷺ said:

«إِنَّ ابْنِي مَاتَ فِي الثَّدْيِ، إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ»

«*My son has died on the breast and he has someone to suckle him in Paradise.*»[2]

Furthermore, Ad-Dāraquṭni related that Ibn 'Abbās said that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ»

«*Suckling establishes Taḥrīm only within the (first) two years.*»[3]

Imām Mālik reported this *Ḥadīth* from Thawr bin Zayd who narrated that Ibn 'Abbās related it to the Prophet ﷺ.[4] Ad-

[1] *Tuḥfat Al-Aḥwadhi* 4:313.

[2] *'Umdat At-Tafsīr* 1:126.

[3] Ad-Darāquṭni 4:174.

[4] *Al-Muwaṭṭa'* 2:602.

Darāwardi reported this *Hadīth* from Thawr who narrated it from 'Ikrimah who narrated it from Ibn 'Abbās. In this narration, which is more authentic, he added:

«وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ»

«*Whatever occurs after the two years is not considered.*»

Suckling beyond the Two Years

It is reported in the *Sahīh* that 'Ā'ishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish *Tahrīm.*[1] This is also the opinion of 'Aṭā' bin Abu Rabāh and Layth bin Sa'd. Hence, 'Ā'ishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the *Hadīth* of Sālim, the freed slave of Abu Hudhayfah, where the Prophet ﷺ ordered Abu Hudhayfah's wife to give some of her milk to Sālim, although he was a man, and ever since then, he used to enter her house freely. However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case.[2] This is also the opinion of the majority of the scholars.

Suckling for Monetary Compensation

Allāh said:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾

﴿*...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.*﴾

meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case. Allāh said in another *Āyah*:

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

﴿*Let the rich man spend according to his means; and the man*

[1] Muslim 2:1077.

[2] Abu Dāwud 2:549,550.

whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.﴾ (65:7)

Aḍ-Ḍaḥḥāk commented, "If the husband divorces his wife, with whom he had a child, and she suckles that child, he is required to provide for the mother's expenses and clothes within reason."[1]

No *Ḍarār* (Harm) or *Ḍirār* (Revenge)

Allāh said:

﴿لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا﴾

﴿*No mother shall be treated unfairly on account of her child,*﴾

meaning, the mother should not decline to rear her child to harm its father. The mother does not have the right to refrain from suckling the child after giving birth, unless she suckles him/her the milk that is necessary for his/her survival. Later on, she is allowed to give up custody of the child as long as she does not do that intending to harm the father. In addition, the father is not allowed to take the child from his mother to harm the mother. This is why Allāh said:

﴿وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ﴾

﴿*...nor father on account of his child.*﴾

meaning, by taking the child from its mother intending to harm the mother. This is the *Tafsīr* of Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and others on this *Āyah*.[2]

Allāh then said:

﴿وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ﴾

﴿*And on the (father's) heir is incumbent the like of that (which was incumbent on the father).*﴾

meaning, by refraining from harming the relative (of the father, i.e., his infant), as Mujāhid, Ash-Sha'bi and Aḍ-Ḍaḥḥāk stated.

[1] Aṭ-Ṭabari 5:39.

[2] Aṭ-Ṭabari 5:49,50.

It was also reported that (the *Āyah* requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the *Tafsīr* of the majority of the scholars. We should state that Ibn Jarīr has explained this subject in detail in his *Tafsīr* and that he also stated that suckling the child after the second year might harm the child's body and mind. Sufyān Ath-Thawri narrated that 'Alqamah asked a woman who was suckling her child after the second year ended, not to do that.[1]

Fiṭām (weaning) occurs by Mutual Consent

Allāh said:

﴿فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا﴾

﴾If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.﴿

This *Āyah* indicates that if the father and the mother decide on the *Fitām* (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case. So, the *Āyah* indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri. The method of mutual consultation protects the child's interests. It is also a mercy from Allāh to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success. Similarly, Allāh said in *Sūrat Aṭ-Ṭalāq* (chapter 65 in the Qur'ān):

﴿فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ﴾

﴾Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).﴿ (65:6)

Allāh then said:

[1] Aṭ-Ṭabari 5:36.

الجزء الثاني ٣٨ سورة البقرة

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿٢٣٤﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ
أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا
وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾ لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ
مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ
قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُحْسِنِينَ
﴿٢٣٦﴾ وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟
ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ
وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

﴿وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ﴾

﴾*And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.*﴿ meaning, if the mother and the father both agree that the father assumes custody of the child due to a circumstance that compels her or allows him to do so, then there is no sin in this case. Hence, the mother is allowed to give up the child and the father is allowed to assume custody of the child. The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation. Thereafter, Allāh said:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴾*And fear Allāh*﴿ meaning, in all of your affairs,

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾*And know that Allāh is All-Seer of what you do.*﴿ meaning, none of your affairs or speech escapes His perfect Watch.

﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾﴾

﴾234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴿

The *'Iddah* (Waiting Period) of the Widow

This *Āyah* contains a command from Allāh to the wives whose husbands die, that they should observe a period of *'Iddah* of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the *Āyah*. In a narration recorded by Imām Aḥmad and the compilers of the *Sunan*, which At-Tirmidhi graded *Ṣaḥīḥ*, Ibn Mas'ūd was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a *Mahr* (dowry) for her. They kept asking Ibn Mas'ūd about this subject until he said, "I shall give you my own opinion, and if it is correct then it is from Allāh, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allāh and His Messenger are innocent of my opinion. She has her full *Mahr*." In another narration, Ibn Mas'ūd said, "She has a similar *Mahr* to that of the women of her status, without stinginess or extravagance." He then continued, "She has to spend the *'Iddah* and has a right to the inheritance." Ma'qil bin Yasār Ashja'i then stood up and said, "I heard Allāh's Messenger ﷺ issue a similar judgment for the benefit of Barwa' bint Wāshiq." 'Abdullāh bin Mas'ūd became very delighted upon hearing this statement. In another narration, several men from Ashja' (tribe) stood up and said, "We testify that Allāh's Messenger ﷺ issued a similar ruling for the benefit of Barwa' bint Wāshiq."[1]

[1] Aḥmad 3:480, Abu Dāwud 2:588, *Tuḥfat Al-Aḥwadhi* 4:299, An-Nasā'ī 6:198, Ibn Majah 1:609.

As for the case of the widow whose husband dies while she is pregnant, her term of 'Iddah ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allāh's statement:

﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

﴾*And for those who are pregnant, their 'Iddah is until they lay down their burden.*﴿ (65:4)

There is also a *Ḥadīth* from Subay'ah Al-Aslamiyah in the Two *Ṣaḥīḥs*, through various chains of narration. Her husband, Sa'd bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her *Nifās* (postnatal period), she beautified herself for those who might seek to engage her (for marriage). Then, Abu Sanābil bin Ba'kak came to her and said, "Why do I see you beautified yourself, do you wish to marry? By Allāh! You will not marry until the four months and ten nights have passed." Subay'ah said, "When he said that to me, I collected my garments when night fell and went to Allāh's Messenger ﷺ and asked him about this matter. He said that my *'Iddah* had finished when I gave birth and allowed me to get married if I wished."[1]

The Wisdom behind legislating the *'Iddah*

Sa'īd bin Musayyib and Abu Al-'Āliyah stated that the wisdom behind making the *'Iddah* of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant. Similarly, there is a *Ḥadīth* in the Two *Ṣaḥīḥs* narrated by Ibn Mas'ūd stating:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ»

«*(The creation of) a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allāh sends an angel who is ordered to breathe life unto the fetus.*»[2]

[1] *Fatḥ Al-Bāri* 9:379, Muslim 2:1122.

[2] *Fatḥ Al-Bāri* 13:449, Muslim 4:2036.

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. Allāh knows best.

The *'Iddah* of the Slave Mother whose Master dies

We should state here that the *'Iddah* of the slave mother is the same in the case of death, as the *'Iddah* of the free woman. Imām Aḥmad reported that 'Amr bin Al-'Āṣ said, "Do not confuse the Sunnah of our Prophet for us. The *'Iddah* of the mother, who is also a servant, when her master dies, is four months and ten nights."[1]

Mourning is required during the *'Iddah* of Death

Allāh said:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴾...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴿

This *Āyah* indicates that mourning for the dead husband is required until the *'Iddah* is finished. It is also reported in the Two *Ṣaḥīḥs* that Umm Ḥabībah and Zaynab bint Jaḥsh narrated that Allāh's Messenger ﷺ said:

«لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أن تُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا»

«It is not lawful for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days.»[2]

It is reported in the Two *Ṣaḥīḥs* that Umm Salamah said that a woman said, "O Messenger of Allāh! My daughter's husband died and she is complaining about her eye, should

[1] Aḥmad 4:302, Abu Dāwud 2:370, Ibn Majah 1:673.

[2] *Fatḥ Al-Bāri* 9:394, Muslim 2:1123.

we administer kohl in her eye?" He said, "No," several times upon repeating this question. He then said:

«إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَمْكُثُ سَنَةً»

«It is four months and ten (nights)! During the Jāhiliyyah, one of you would mourn for an entire year.»[1]

Zaiynab the daughter of Umm Salamah said (about the pre-Islāmic era of ignorance), "When the woman's husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death."

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the *Āyah* indicates.

Allāh also said:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ﴾

﴾...then when they have fulfilled their term﴿

meaning, when the *'Iddah* finishes, according to Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas.

﴿فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴾there is no sin on you﴿ Az-Zuhri said, "Meaning her *Wali* (guardian)."

﴿فِيمَا فَعَلْنَ﴾

﴾if they (the wives) dispose﴿

meaning, the women whose *'Iddah* has finished. Al-'Awfi said that Ibn 'Abbās said, "If the woman is divorced or if her

[1] Muslim 2:1124.

husband dies and then her *'Iddah* term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way 'that is just and honorable'. " It was reported that Muqātil bin Ḥayyān gave the same explanation.[1] Ibn Jurayj related that Mujāhid said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ﴾

﴾...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner.﴿

"refers to allowed and pure (honorable) marriage."[2] It was also reported that Al-Ḥasan, Az-Zuhri and As-Suddi said the same.[3]

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾﴾

﴾235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.﴿

Mentioning Marriage indirectly during the *'Iddah*

Allāh said:

﴿وَلَا جُنَاحَ عَلَيْكُمْ﴾

﴾And there is no sin on you﴿

meaning, to indirectly mention marriage to the widow during the term of *'Iddah* for her deceased husband. Ath-Thawri, Shu'bah and Jarīr stated that Ibn 'Abbās said:

[1] Ibn Abi Ḥātim 2:812,813, 1:813.
[2] Aṭ-Ṭabari 5:93.
[3] Ibn Abi Ḥātim 2:814.

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ﴾

﴾And there is no sin on you if you make a hint of betrothal﴿

"means saying, 'I want to marry and I am looking for a woman whose qualities are such and such,' thus talking to her in general terms in a way that is better." In another narration (by Ibn 'Abbās), "Saying, 'I wish that Allāh endows me with a wife,' but he should not make a direct marriage proposal."[1] Al-Bukhāri reported that Ibn 'Abbās said that the *Āyah*:

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ﴾

﴾And there is no sin on you if you make a hint of betrothal﴿

means, "The man could say, 'I wish to marry,' 'I desire a wife,' or, 'I wish I could find a good wife'."[2] Mujāhid, Ṭāwūs, 'Ikrimah, Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, Ash-Sha'bi, Al-Ḥasan, Qatādah, Az-Zuhri, Yazīd bin Qusayṭ, Muqātil bin Ḥayyān and Al-Qāsim bin Muḥammad[3] and several others among the Salaf and the Imāms said that one is allowed to mention marriage indirectly to the woman whose husband died.

It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ﷺ ordered Fāṭimah bint Qays to remain in the house of Ibn Umm Maktūm for *'Iddah* when her husband Abu 'Amr bin Ḥafṣ divorced her for the third time. He said to her:

«فَإِذَا حَلَلْتِ فَآذِنِينِي»

«Inform me when your 'Iddah term ends.»

When she finished the *'Iddah*, Usāmah bin Zayd, the Prophet's freed slave asked to marry her, and the Prophet ﷺ married her to him.[4] As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the *'Iddah* finishes). Allāh knows best.

[1] Aṭ-Ṭabari 5:95, 96.

[2] *Fatḥ Al-Bāri* 9:84.

[3] Ibn Abi Ḥātim 2:817,818

[4] Muslim 2:1114.

Allāh said:

﴿أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ﴾

﴿*...or conceal it in yourself,*﴾ meaning, if you hide the intention of seeking marriage with them. Similarly, Allāh said:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ﴾

﴿*And your Lord knows what their breasts conceal, and what they reveal*﴾ (28:69) and:

﴿وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ﴾

﴿*...while I am All-Aware of what you conceal and what you reveal.*﴾ (60: 1) So, Allāh said here:

﴿عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ﴾

﴿*Allāh knows that you will remember them*﴾ meaning, in your hearts, so He made it easy for you. Allāh then said:

﴿وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا﴾

﴿*...but do not make a promise (of contract) with them in secret*﴾

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that

﴿وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا﴾

﴿*but do not make a promise (of contract) with them in secret*﴾

means do not say to her, "I am in love (with you)," or, "Promise me you will not marry someone else (after the *'Iddah* finishes)," and so forth.[1] Sa'īd bin Jubayr, Ash-Sha'bi, 'Ikrimah, Abu Aḍ-Ḍuḥā, Aḍ-Ḍaḥḥāk, Az-Zuhri,[2] Mujāhid and Ath-Thawri said that it (meaning of the *Āyah*) means taking the woman's promise not to marry someone else.[3]

Afterwards, Allāh said:

﴿إِلَّا أَن تَقُولُوا قَوْلًا مَّعْرُوفًا﴾

﴿*...except that you speak an honorable saying.*﴾

[1] Aṭ-Ṭabari 5:107.
[2] Ibn Abi Ḥātim 2:821.
[3] Aṭ-Ṭabari 5:109.

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr,[1] As-Suddi, Ath-Thawri and Ibn Zayd said that the *Āyah* means to indirectly refer to marriage, such as saying, "I desire someone like you."[2] Muḥammad bin Sīrīn said: I asked 'Ubaydah about the meaning of Allāh's statement:

﴿إِلَّآ أَن تَقُولُوا قَوْلًا مَّعْرُوفًا﴾

﴿...*except that you speak an honorable saying.*﴾

He said, "He says to her *Wali*, 'Do not give her away (in marriage) until you inform me first'." This statement was narrated by Ibn Abu Ḥātim.[3]

Allāh then said:

﴿وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ﴾

﴿*And do not be determined on the marriage bond until the term prescribed is fulfilled.*﴾

meaning, do not make marriage contracts before the *'Iddah* finishes. Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Qatādah, Ar-Rabī' bin Anas, Abu Mālik, Zayd bin Aslam, Muqātil bin Ḥayyān, Az-Zuhri, 'Aṭā' Al-Khurāsāni, As-Suddi, Ath-Thawri and Aḍ-Ḍaḥḥāk said that:

﴿حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ﴾

﴿*until the term prescribed is fulfilled.*﴾

means, 'Do not consummate the marriage before the *'Iddah* term finishes.'[4] The scholars agree that marriage contracts during the *'Iddah* are invalid.

Allāh then said:

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ﴾

﴿*And know that Allāh knows what is in your minds, so fear Him.*﴾

warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather

[1] Ibn Abi Ḥātim 2:824.

[2] Aṭ-Ṭabari 5:114.

[3] Ibn Abi Ḥātim 2:826.

[4] Ibn Abi Ḥātim 2:828,829.

than the evil, and Allāh would not let them despair of His mercy, as He said:

﴿وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

﴾And know that Allāh is Oft-Forgiving, Most Forbearing.﴿

﴿لَا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ
قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾﴾

﴾236. There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut'ah (a suitable gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴿

Divorce before consummating the Marriage

Allāh allowed divorce after the marriage contract and before consummating the marriage. Ibn 'Abbās, Ṭāwūs, Ibrāhīm and Al-Ḥasan Al-Baṣri said that 'touched' (mentioned in the *Āyah*) means sexual intercourse.[1] The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

The *Mut'ah* (Gift) at the time of Divorce

Allāh commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss. Al-Bukhāri reported in his *Ṣaḥīḥ* that Sahl bin Sa'd and Abu Usayd said that Allāh's Messenger ﷺ married Umaymah bint Sharāḥīl. When she was brought to the Prophet ﷺ he extended his hand to her, but she did not like that. The Prophet ﷺ then ordered Abu Usayd to provide provisions for her along with a gift of two garments.[2]

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن
يَعْفُونَ أَوْ يَعْفُوَا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنسَوُا الْفَضْلَ

[1] Ibn Abi Ḥātim 2:831.

[2] *Fatḥ Al-Bāri* 9:269.

بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

﴾237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it. And to remit is nearer to At-Taqwā (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.﴿

The Wife gets half of Her *Mahr* if She is divorced before the Marriage is consummated

This honorable *Āyah* is not a continuation of the *Mut'ah* (gift) that was mentioned in the previous *Āyah* (i.e., divorce before the marriage is consummated). This *Āyah* (2:237) requires the husband to relinquish half of the appointed *Mahr* if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this *Āyah* follows the previous *Āyah* related to this subject. Allāh knows best. Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed *Mahr* if he divorces his wife before consummating the marriage.

Allāh then said:

﴿إِلَّآ أَن يَعْفُونَ﴾

﴾unless they (the women) agree to remit it,﴿

meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility. As-Suddi said that Abu Ṣāliḥ mentioned that Ibn 'Abbās commented on Allāh's statement:

﴿إِلَّآ أَن يَعْفُونَ﴾

﴾unless they (the women) agree to remit it,﴿

"Unless the wife forfeits her right."[1] Furthermore, Imām Abu

[1] Ibn Abi Ḥātim 2:839.

Muḥammad bin Abu Ḥātim said that it was reported that Shurayḥ, Sa'īd bin Musayyib, 'Ikrimah, Mujāhid, Ash-Sha'bi, Al-Ḥasan, Nāfi', Qatādah, Jābir bin Zayd, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk, Az-Zuhri, Muqātil bin Ḥayyān, Ibn Sīrīn, Ar-Rabī' bin Anas and As-Suddi said similarly.[1]

Allāh then said:

﴿أَوْ يَعْفُوَا ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ﴾

﴾...or he (the husband), in whose hands is the marriage tie, agrees to remit it.﴿

Ibn Abu Ḥātim reported that 'Amr bin Shu'ayb said that his grandfather narrated that the Prophet ﷺ said:

«وَلِيُّ عُقْدَةِ النِّكَاحِ الزَّوْجُ»

«*The husband is he who has the marriage tie.*»[2]

Ibn Marduwyah also reported this *Ḥadīth*, and it is the view chosen by Ibn Jarīr. The *Ḥadīth* states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the *Wali* of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allāh then stated:

﴿وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴾And to remit it is nearer to At-Taqwā (piety, righteousness).﴿

Ibn Jarīr said, "Some scholars said that this statement is directed at both men and women." Ibn 'Abbās said:

﴿وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴾And to remit it is nearer to At-Taqwā (piety, righteousness).﴿

indicates that the one who forgives, is nearer to *At-Taqwā* (piety)."[3] A similar statement was made by Ash-Sha'bi and several other scholars.

Mujāhid, An-Nakhā'i, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, Ar-

[1] Ibn Abi Ḥātim 2:840-842.

[2] Ibn Abi Ḥātim 2:842.

[3] Aṭ-Ṭabari 5:162.

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ
قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ
فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ
﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً
لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن
مَّعْرُوفٍ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ
بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا
كَثِيرَةً وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Rabī' bin Anas and Thawri stated that 'liberality' mentioned in the *Āyah* refers to the woman giving away her half *Mahr*, or the man giving away the full *Mahr*.[1] This is why Allāh said here:

﴿وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ﴾

﴾And do not forget liberality between yourselves.﴿ meaning, kindness (or generosity), as Sa'īd has stated.[2] Allāh said:

﴿إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾Truly, Allāh is All-Seer of what you do.﴿ meaning, none of your affairs ever escapes His perfect Watch, and He will reward each according to his deeds.

﴿حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ
رُكْبَانًا فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿٢٣٩﴾﴾

﴾238. Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh. And stand before Allāh with obedience.﴿

﴾239. And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not

[1] Aṭ-Ṭabari 5:165,166.

[2] Aṭ-Ṭabari 5:166.

(before).﴾

Allāh commands that the prayer should be performed properly and on time. It is reported in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "I asked the Prophet ﷺ, 'Which deed is the dearest (to Allāh)?' He replied:

«الصَّلَاةُ عَلَىٰ وَقْتِهَا»

«*To offer the prayers at their fixed times.*»

I asked, 'What is the next (in goodness)?' He replied:

«الْجِهَادُ فِي سَبِيلِ اللهِ»

«*To participate in Jihād (religious fighting) in Allāh's cause.*»"

I again asked, 'What is the next (in goodness)?' He replied:

«بِرُّ الْوَالِدَيْنِ»

«*To be good and dutiful to your parents.*»

'Abdullāh then added, "The Prophet ﷺ told me these words, and had I asked more, the Prophet ﷺ would have told me more."[1]

The Middle Prayer

Furthermore, Allāh has specifically mentioned the Middle prayer, which is the *'Aṣr* prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qāḍi Al-Māwardi added that the majority of the scholars of the *Tābi'īn* also held this view. Al-Ḥāfiẓ Abu 'Umar bin 'Abdul-Barr said that this is also the opinion of the majority of the scholars of the *Athār* (i.e., the *Ḥadīth* and the statements of the Salaf). In addition, Abu Muḥammad bin 'Aṭiyah said that this is the *Tafsīr* (of the Middle prayer) of the majority of scholars. Al-Ḥāfiẓ Abu Muḥammad 'Abdul-Mu'min bin Khalaf Ad-Dumyāṭi stated in his book on the Middle prayer that it is the *'Aṣr* prayer and mentioned that this is the *Tafsīr* of 'Umar, 'Ali, Ibn Mas'ūd, Abu Ayyub, 'Abdullāh bin 'Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa'īd, Ḥafṣah, Umm Ḥabībah, Umm Salamah, Ibn 'Abbās and 'Ā'ishah. This is also the *Tafsīr* of 'Ubaydah,

[1] *Fatḥ Al-Bāri* 2:12, Muslim 1:90.

Ibrāhīm An-Nakha'ī, Razīn, Zirr bin Ḥubaysh, Sa'īd bin Jubayr, Ibn Sīrīn, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Al-Kalbi, Muqātil, 'Ubayd bin Abu Maryam, and others.

The Proof that the 'Aṣr Prayer is the Middle Prayer

Imām Aḥmad reported that 'Ali narrated that Allāh's Messenger ﷺ said during the battle of *Al-Aḥzāb* (the Confederates):

«شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللهُ قُلُوبَهُم وَبُيُوتَهم نَارًا»

«They (the disbelievers) busied us from performing the Middle prayer, the 'Asr prayer, may Allāh fill their hearts and houses with fire.»

He performed the *'Asr* prayer between *Maghrib* and *'Ishā'*.[1] Muslim and An-Nasā'ī recorded this *Ḥadīth*. In addition, the Two Shaykhs, Abu Dāwud, At-Tirmidhi An-Nasā'ī[2] and several other collectors of the *Sunan* recorded this *Ḥadīth* using different chains of narrators to 'Ali.[3] The *Ḥadīth* about the battle of *Al-Aḥzāb*, when the *Mushriks* prevented Allāh's Messenger ﷺ and his Companions from performing the *'Aṣr* prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the *'Aṣr* prayer. Furthermore, Muslim reported similar wordings for this *Ḥadīth* from Ibn Mas'ūd and Al-Barā' bin 'Āzib.[4]

In addition, Imām Aḥmad reported that Samurah bin Jundub said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ»

«The Middle prayer is the 'Aṣr prayer.»[5]

In another narration, Allāh's Messenger ﷺ mentioned:

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[1] Aḥmad 1:113.

[2] Muslim 1:437, An-Nasā'ī 6:303.

[3] *Fatḥ Al-Bāri* 6:124, 7:467, 8:43, 11:197, Muslim 1:436, Abu Dāwud 1:287, *Tuḥfat Al-Aḥwadhi* 8:328, An-Nasā'ī 1:236, Aḥmad 1:137.

[4] Muslim 1:437,438.

[5] Aḥmad 5:22.

﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾

﴾*Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh*﴿ and stated that it is the *'Aṣr* prayer.[1] In another narration, Allāh's Messenger ﷺ said:

«هِيَ الْعَصْرُ»

«*It is the 'Aṣr prayer.*»

and Ibn Ja'far mentioned that the Prophet ﷺ was then being asked about the Middle prayer.[2] At-Tirmidhi reported this *Ḥadīth* and said, "*Ḥasan, Ṣaḥīḥ.*"[3] In addition, Abu Ḥātim bin Hibbān reported in his *Ṣaḥīḥ* that 'Abdullāh said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوسْطَىٰ صَلَاةُ الْعَصْرِ»

«*The Middle prayer is the 'Aṣr prayer.*»[4]

At-Tirmidhi reported that Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوسْطَىٰ صَلَاةُ الْعَصْرِ»

«*The 'Aṣr prayer is the Middle prayer.*»

At-Tirmidhi then stated that this *Ḥadīth* is of a *Ḥasan, Ṣaḥīḥ* type.[5] Muslim reported the *Ḥadīth* in his *Ṣaḥīḥ* and his wordings are:

«شَغَلُونَا عَنِ الصَّلَاةِ الْوسْطَىٰ صَلَاةِ الْعَصْرِ»

«*They (disbelievers) busied us from performing the Middle prayer, the 'Aṣr prayer.*»[6]

These texts emphasize the fact (that the *'Aṣr* prayer is the Middle prayer). What further proves this fact is that, in an authentic *Ḥadīth*, Allāh's Messenger ﷺ emphasized the necessity of preserving the *'Aṣr* prayer, when he said, as Ibn 'Umar narrated:

[1] Aḥmad 5:8.
[2] Aḥmad 5:7.
[3] *Tuḥfat Al-Aḥwadhi* 8:328.
[4] Ibn Ḥibbān 3:121.
[5] *Tuḥfat Al-Aḥwadhi* 8:329.
[6] Muslim 1:437.

«مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»

«Whoever misses the 'Aṣr prayer will be like who has lost his family and money.»[1]

It is reported in the *Ṣaḥīḥ* that Buraydah bin Al-Ḥuṣayb said that the Prophet ﷺ said:

«بَكِّرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ، فَقَدْ حَبِطَ عَمَلُهُ»

«On a cloudy day, perform the ('Aṣr) prayer early, for whoever misses the 'Aṣr prayer, will have his (good) deeds annulled.»[2]

The Prohibition of speaking during the Prayer

Allāh said:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

﴿And stand before Allāh with obedience.﴾

meaning, with humbleness and humility before Him (i.e., during the prayer). This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet ﷺ refused to answer Ibn Mas'ūd when he greeted him while he was praying and said afterwards:

«إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

«The prayer makes one sufficiently busy.»[3]

(i.e., by the various actions of the body, tongue and heart involved during the prayer.)

Muslim reported that the Prophet ﷺ said to Mu'āwiyah bin Ḥakam As-Sulami when he spoke during the prayer:

«إِنَّ هٰذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَذِكْرُ اللهِ»

«The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only Tasbīḥ (praising Allāh), Takbīr (saying Allāhu Akbar, i.e., Allāh is the Most

[1] Muslim 1:436.
[2] Ibn Mājah 1:224.
[3] Muslim 1:382.

Great) and remembering Allāh.»[1]

Imām Aḥmad reported that Zayd bin Arqam said, "One used to address his friend about various affairs during the prayer. Then when this *Āyah* was revealed:

﴿وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ﴾

﴾*And stand before Allāh with obedience.*﴿

we were ordered to refrain from speaking."[2] The Group[3] (i.e., the *Ḥadīth* collections), except Ibn Mājah, reported this *Ḥadīth*.

The Fear Prayer

Allāh said:

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿٢٣٩﴾﴾

﴾*And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not (before).*﴿

After Allāh commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat. Allāh said:

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا﴾

﴾*And if you fear (an enemy), perform Ṣalāh on foot or riding.*﴿

meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the *Qiblah* or otherwise. Imām Mālik reported that Nāfi' related that Ibn 'Umar used to describe the Fear prayer when he was asked about it and would then add, "If there is intense fear, pray on foot, riding, facing the *Qiblah* and otherwise." Nāfi' commented, "I think that he related that to the Prophet ﷺ."[4]

[1] Muslim 1:381.
[2] Aḥmad 4:368.
[3] *Fatḥ Al-Bāri* 3:88, Muslilm 1:383, Abu Dāwud 1:583, *Tuḥfat Al-Aḥwadhi* 8:330, An-Nasā'ī 3:18.
[4] *Al-Muwaṭṭa'* 1:184.

Al-Bukhāri and Muslim reported the *Hadīth*.[1]

Muslim, Abu Dāwud, An-Nasā'ī, Ibn Mājah and Ibn Jarīr reported that Ibn 'Abbās said, "Allāh has ordained the prayer by the words of your Prophet ﷺ: four (*Rak'ah*) while residing, two *Rak'ah* while traveling and one *Rak'ah* during times of fear."[2] This is also the view of Al-Ḥasan Al-Baṣri, Qatādah, Aḍ-Ḍaḥḥāk, and others.[3]

In addition, Al-Bukhāri has entitled a Chapter: 'Prayer while confronting the Forts and facing the Enemy'. Al-Awzā'ī said, "If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished. When they feel safe, they should pray two *Rak'ah*. If they are unable, they should then pray one *Rak'ah* that includes two prostrations. If they are unable, then *Takbīr* alone does not suffice, so they should delay the prayer until they are safe." This is the same view that Makhūl held. Anas bin Mālik said, "I participated in the attack on the fort of Tastar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Mūsā and we became victorious. I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer."[4] This is the wording of Al-Bukhāri.

Prayer during the Times of Peace is performed normally

Allāh said:

﴿فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا ٱللَّهَ﴾

﴿*And when you are in safety, then remember Allāh (pray)*﴾ meaning, 'Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.' Allāh said:

[1] *Fatḥ Al-Bāri* 8:46, Muslim 1:574.

[2] Muslim 1:478,479, Abu Dāwud 2:40, An-Nasā'ī 3:169, Ibn Mājah 1:339, Aṭ-Ṭabari 5:247.

[3] Aṭ-Ṭabari 5:240,241.

[4] *Fatḥ Al-Bāri* 2:503.

﴿كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ﴾

﴾in the manner He has taught you, which you knew not (before).﴿

meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him. Similarly, Allāh said after He mentioned the prayer of Fear,

﴿فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا﴾

﴾...but when you are free from danger, perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) is enjoined on the believers at fixed hours.﴿ (4:103)

We will mention the *Ḥadīths* about the prayer of Fear and its description in *Sūrat An-Nisā'* while mentioning Allāh's statement:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ﴾

﴾When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Aṣ-Ṣalāh (the prayer).﴿ (4:102)

﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾﴾

﴾240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allāh is All-Mighty, All-Wise.﴿

﴾241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴿

﴾242. Thus Allāh makes clear His Ayāt (Laws) to you, in order that you may understand.﴿

Āyah (2:240) was abrogated

The majority of the scholars said that this *Āyah* (2:240) was abrogated by the *Āyah* (2:234), what Allāh said:

﴿يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴾*...they (the wives) shall wait (as regards their marriage) for four months and ten days.*﴿ (2:234)

For instance, Al-Bukhāri reported that Ibn Az-Zubayr said: I said to 'Uthmān bin 'Affān:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾

﴾*And those of you who die and leave wives behind them*﴿

was abrogated by the other *Āyah* (2:234). Therefore, why did you collect it (meaning, in the Qur'ān)?" He said, "O my nephew! I shall not change any part of the Qur'ān from its place."[1]

The question that Ibn Az-Zubayr asked 'Uthmān means: 'If the ruling of the *Āyah* (2:240) was abrogated to four months (the *'Iddah* of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qur'ān, although its ruling has been abrogated? If the *Āyah* (2:240) remains (in the Qur'ān) after the *Āyah* that abrogated it (2:234), this might imply that its ruling is still valid.' 'Uthmān, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these *Ayāt* in this order. Therefore, I shall leave the *Āyah* where I found it in the Qur'ān.'

Ibn Abu Ḥātim reported that Ibn 'Abbās said about what Allāh said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ﴾

﴾*And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out,*﴿

"The widow used to reside, and have her provisions provided

[1] *Fatḥ Al-Bāri* 8:48.

for her for a year, in her deceased husband's house. Later, the *Āyah* that specified the inheritance (4:12) abrogated this *Āyah* (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind."[1]

Ibn Abu Ḥātim also related that 'Ali bin Abu Ṭalḥah stated that Ibn 'Abbās said, "When a man died and left behind a widow, she used to remain in his house for a year for her *'Iddah*, all the while receiving her provisions during this time. Thereafter, Allāh revealed this *Āyah*:

﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿*And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.*﴾ (2:234)

So, this is the *'Iddah* of the widow, unless she was pregnant, for her *'Iddah* then ends when she gives birth. Allāh also said:

﴿وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم﴾

﴿*In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave.*﴾ (4:12)

So Allāh specified the share of the widow in the inheritance and there was no need for the will or the *Nafaqah* (maintenance) which were mentioned in (2:240)."[2]

Ibn Abu Ḥātim stated that Mujāhid, Al-Ḥasan, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that the *Āyah* (2:240) was abrogated by:

﴿أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿*four months and ten days.*﴾ (2:234)[3]

Al-Bukhāri reported that Mujāhid said that:

﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾

﴿*And those of you who die and leave wives behind them*﴾ (2:234)

[1] Ibn Abi Ḥātim 2:871.

[2] Aṭ-Ṭabari 5:255.

[3] Ibn Abi Ḥātim 2:875,876.

used to be the *'Iddah*, and the widow had to remain with her (deceased) husband's family (during that period, i.e., four months and ten days). Then, Allāh revealed:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ﴾

﴾And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).﴿

So, Allāh made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband's) house after the four months and ten days have passed. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴾...without turning them out, but if they (wives) leave, there is no sin on you.﴿

Therefore, the required term of *'Iddah* is still unchanged (refer to 2:234).

'Aṭā' quoted Ibn 'Abbās, "This *Āyah* (2:240) has abrogated (the requirement that) the widow spends the *'Iddah* with his (i.e., her deceased husband's) family. So, she spends her *'Iddah* wherever she wants. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ﴾

﴾without turning them out,﴿."

'Aṭā' also said: "If she wants, she spends the *'Iddah* with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allāh said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾

﴾there is no sin on you for that which they do of themselves,﴿."

'Aṭā' then said: "Then (the *Āyah* on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her *'Iddah* wherever she wants and does not have the right to residence any more."[1]

The statement of 'Aṭā' and those who held the view that the *Āyah* (2:240) was abrogated by the *Āyah* on the inheritance (4:12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband's estate, then this opinion is the subject of disagreement among the scholars. As proof, they said that the widow is required to remain in her (deceased) husband's house (for four months and ten days) according to what Mālik reported from Zaynab bint Ka'b bin 'Ujrah. She said that Farī'ah bint Mālik bin Sinān, the sister of Abu Sa'īd Al-Khudri, told her that she came to Allāh's Messenger ﷺ asking him to return to her family's residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadūm, they killed him. She said, "So I asked Allāh's Messenger ﷺ if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or *Nafaqah* (maintenance). Allāh's Messenger ﷺ answered in the positive. While I was in the room, Allāh's Messenger ﷺ summoned me or had someone summon me and said:

«كَيْفَ قُلْتِ؟»

«*What did you say?*»

I repeated the story to him about my (deceased) husband. He said:

«امْكُثِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ»

«*Stay at your home until the term reaches its end.*»

So I remained through the *'Iddah* term for four months and ten days in my (deceased husband's) house. Thereafter, 'Uthmān bin 'Affān sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect."[2] This *Ḥadīth* was also collected

[1] Al-Bukhāri 4531,5344.

[2] *Al-Muwaṭṭa'* 2:591.

by Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.[1] At-Tirmidhi said, "*Hasan Sahīh*".

The Necessity of the *Mut'ah* (Gift) at the Time of Divorce

Allāh said:

﴿وَلِلْمُطَلَّقَٰتِ مَتَٰعٌ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾﴾

﴾*And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).*﴿

'Abdur-Rahmān bin Zayd bin Aslam said that when Allāh's statement:

﴿مَتَٰعًا بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُحْسِنِينَ﴾

﴾*...a gift of reasonable amount is a duty on the doers of good*﴿ (2:236)

was revealed, a man said, "If I want, I will be excellent and if I do not, I will not." Thereafter, Allāh revealed this *Āyah*:

﴿وَلِلْمُطَلَّقَٰتِ مَتَٰعٌ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾﴾

﴾*And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).*﴿[2]

The scholars who ruled that the *Mut'ah* (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this *Āyah* (2:241) when they issued their ruling. This is the view taken on this subject by Sa'īd bin Jubayr and several others among the Salaf[3] and also Ibn Jarīr. Hence, Allāh's statement:

﴿لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ
قَدَرُهُ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُ مَتَٰعًا بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُحْسِنِينَ﴾

﴾*There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed*

[1] Abu Dāwud 2:773, *Tuhfat Al-Ahwadhi* 4:319,390, An-Nasā'ī 6:200, Ibn Mājah 1:654.

[2] At-Tabari 5:264.

[3] At-Tabari 5:263.

for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴾ (2:236) only mentions some specifics of this general ruling.

Allāh then said:

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ﴾

﴾*Thus Allāh makes clear His Ayāt (Laws) to you,*﴿

meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics,

﴿لَعَلَّكُمْ تَعْقِلُونَ﴾

﴾*in order that you may understand.*﴿

meaning, understand and comprehend.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَـٰهُمْ ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾﴾

﴾*243. Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death? Allāh said to them, "Die". And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.*﴿

﴾*244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.*﴿

﴾*245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and unto Him you shall return.*﴿

The Story of the Dead People

Ibn Abu Ḥātim related that Ibn 'Abbās said that these people mentioned herein, were the residents of a village called Dāwardān. 'Ali bin 'Āṣim said that they were from Dāwardān,

a village several miles away from Wāsiṭ (in Iraq).

In his *Tafsīr*, Waki' bin Jarrāh said that Ibn 'Abbās commented,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ﴾

﴾Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death?﴿

that they were four thousand persons who escaped the plague (that broke out in their land). They said, "We should go to a land that is free of death!" When they reached a certain area, Allāh said to them:

﴿مُوتُوا۟﴾

﴾"Die."﴿

and they all died. Afterwards, one of the Prophets passed by them and supplicated to Allāh to resurrect them and Allāh brought them back to life. So, Allāh stated:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ﴾

﴾Did you (O Muhammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death?﴿

Furthermore, several scholars among the Salaf said that these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness. They later arrived at a fertile valley and they filled what is between its two sides. Then Allāh sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man. They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Ḥizqīl (Ezekiel), passed by them and asked Allāh to bring them back to life by his hand. Allāh accepted his supplication and commanded him to say, "O rotted bones, Allāh commands you to come together." The bones of every body were brought together. Allāh then commanded him to

say, "O bones, Allāh commands you to be covered with flesh, nerves and skin." That also happened while Ḥizqīl was watching. Allāh then commanded him to say, "O souls, Allāh commands you to return, each to the body that it used to inhabit." They all came back to life, looked around and proclaimed, "All praise is due to You (O Allāh!) and there is no deity worthy of worship except You." Allāh brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection. This is why Allāh said:

﴿إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴾

﴾Truly, Allāh is full of bounty to mankind,﴿

meaning, in that He shows them His great signs, sound proofs and clear evidences. Yet,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ﴾

﴾but most men thank not.﴿[1]

as they do not thank Allāh for what He has given them with in their worldly life and religious affairs.

The story of the dead people (2:244 above) also indicates that no caution can ever avert destiny and that there is no refuge from Allāh, but to Allāh Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic *Ḥadīth* that Imām Aḥmad reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb once went to Ash-Shām (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu 'Ubaydah bin Jarrāh and his companions. They told him that the plague had broken out in Ash-Shām. The *Ḥadīth* then mentioned that 'Abdur-Raḥmān bin 'Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allāh's Messenger ﷺ say:

«إِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ، وإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلا تَقْدَمُوا

[1] Aṭ-Ṭabari 5:266.

عَلَيْهِ»

«*If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it.*»

'Umar then thanked Allāh and went back.[1] This *Ḥadīth* is also reported in the *Ṣaḥīḥayn*.[2]

Abandoning *Jihād* does not alter Destiny

Allāh said:

﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾﴾

﴾*And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.*﴿

This *Āyah* indicates that just as caution does not alter destiny, abandoning *Jihād* will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion. Similarly, Allāh said:

﴿ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ
صَٰدِقِينَ ﴿١٦٨﴾﴾

﴾*(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."*﴿ (3:168)

Allāh said:

﴿وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ
خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ﴾

﴾*They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatīlā (a scalish*

[1] Aḥmad 1:194.

[2] *Fatḥ Al-Bāri* 10:189,190, 12:361, Muslim 4:1740.

thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!"﴾ (4:77, 78)

Abu Sulaymān, Khālid bin Al-Walīd, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islām and the Sword of Allāh that was raised above His enemies, said while dying, "I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep." He, may Allāh be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed![1]

The Good Loan and its Reward

Allāh said:

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

﴾*Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?*﴿

In this *Āyah*, Allāh encourages His servants to spend in His cause. Allāh mentioned this same *Āyah* in several other parts of His Glorious Qur'ān. The *Ḥadīth* that mentions that Allāh descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allāh says:

«مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ»

«*Who would give a loan to He Who is neither poor nor unjust.*»[2]

Allāh's statement:

﴿فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

﴾*He may multiply it to him many times*﴿, is similar to His statement:

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ

[1] *Tahdhīb At-Tahdhīb* 3:124.

[2] Muslim 758, *Musnad Abu 'Awānah* 1:145.

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰٓ إِذْ قَالُوا۟
لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ
هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ
قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا
مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟
إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾ وَقَالَ
لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ
قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ
مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ
عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ
يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ
ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا
تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

﴿حَبَّةٍ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾

﴿*The likeness of those who spend their wealth in the way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills.*﴾ (2:261)

We will mention this *Āyah* later on. Allāh then said:

﴿وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ﴾

﴿*And it is Allāh that decreases or increases (your provisions),*﴾ meaning, 'Spend (in Allāh's cause) and do not be anxious.' Certainly, Allāh is the Sustainer Who increases or decreases the provisions to whomever He wills among His servants. Allāh's wisdom is perfect, and,

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

﴿*and unto Him you shall return.*﴾ on the Day of Resurrection.

﴿أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰٓ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا
نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟
وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ
ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾﴾

﴿*246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā? When they said to a Prophet of*

theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers.﴾

The Story of the Jews Who sought a King to be appointed over Them

Mujāhid said that the Prophet (mentioned in the *Āyah* 2:246 above) is Shamwīl (Samuel).[1] Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allāh caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the *Tābūt*,[2] which they inherited generation after generation ever since the time of Moses, who spoke to Allāh directly. Yet, the Israelites kept indulging in misguidance until some king took the *Tābūt* from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lāvi (Levi), in whom the prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allāh may give her a boy, who would be their Prophet. The woman also kept invoking Allāh to grant her a boy. Allāh heard her pleas and gave her a boy whom she

[1] Aṭ-Ṭabari 5:293.

[2] "The ark of the Covenant."

called 'Shamwīl' meaning 'Allāh has heard my pleas.' Some people said that the boy's name was Sham'ūn (Simeon), which also has a similar meaning.

As that boy grew, Allāh raised him to be a righteous person. When he reached the age of prophethood, Allāh revealed to him and commanded him to call (his people) to Him and to His *Tawḥīd* (Oneness). Shamwīl called the Children of Israel (to Allāh) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them. Their Prophet said to them, "What if Allāh appoints a king over you, would you fulfill your vow to fight under his command?"

﴿قَالُوا وَمَا لَنَآ أَلَّا نُقَـٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَـٰرِنَا وَأَبْنَآئِنَا﴾

﴿They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children?"﴾

meaning, 'After our land had been confiscated and our children had been taken from us?' Allāh said:

﴿فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ﴾

﴿But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers﴾

meaning, only a few of them kept their promise, but the majority abandoned *Jihād* and Allāh has full knowledge of them.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوٓا أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ
وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ
عَلِيمٌ ﴿٢٤٧﴾﴾

﴿247. And their Prophet said to them, "Indeed Allāh has appointed Ṭālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His

creatures' needs, All-Knower."﴾

When the Israelites asked their Prophet to appoint a king over them, he appointed Ṭālūt (Saul), who was then a soldier. But, Ṭālūt was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudhā (Judah). This is why they said:

﴿أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا﴾

﴿*How can he be a king over us*﴾ meaning, how can he be the king for us,

﴿وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ﴾

﴿*when we are fitter than him for the kingdom, and he has not been given enough wealth?*﴾ They said that Ṭālūt was also poor and did not have the wealth that justifies him being king. Some people stated that Ṭālūt used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

Their Prophet answered them:

﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ﴾

﴿*Verily, Allāh has chosen him above you*﴾

meaning, 'Allāh chose Ṭālūt from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Ṭālūt to be your king on my own. Rather, Allāh has commanded that upon your request." Further:

﴿وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ﴾

﴿*...and has increased him abundantly in knowledge and stature.*﴾

meaning, 'Ṭālūt is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said:

﴿وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ﴾

﴿*And Allāh grants His kingdom to whom He wills.*﴾

meaning, Allāh Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him). This is because Allāh has perfect knowledge, wisdom and kindness with His creation. Allāh said:

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

meaning, His favor is encompassing and He grants His mercy to whom He wills. He also knows those who deserve to be kings and those who do not deserve it.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾﴾

﴿248. And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you At-Tābūt, wherein is Sakīnah (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.﴾

Their Prophet then proclaimed, "The sign of the blessings of Ṭālūt's kingship over you is that Allāh will give you back the *Tābūt* (wooden box) that has been taken from you." Allāh said:

﴿فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ﴾

﴿wherein is Sakīnah from your Lord﴾

meaning, peace (or grace) and reassurance. 'Abdur-Razzāq stated that Qatādah said:

﴿فِيهِ سَكِينَةٌ﴾

﴿wherein is Sakīnah﴾

means grace.[1] In addition, Ar-Rabī' said that *Sakīnah* means mercy. This is also the meaning given by Ibn 'Abbās, as Al-'Awfi narrated.

[1] 'Abdur-Razzāq 1:98.

Allāh then said:

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ﴾

﴾...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴿

Ibn Jarīr related that Ibn 'Abbās said about this *Āyah*:

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ﴾

﴾...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴿

Meaning, Moses' staff and the remnants of the Tablets.[1] This is the same *Tafsīr* of Qatādah, As-Suddi, Ar-Rabī' bin Anas and 'Ikrimah, who added, "And also the Torah."[2] 'Abdur-Razzāq said that he asked Ath-Thawri about the meaning of,

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ﴾

﴾...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴿

Ath-Thawri said, "Some said that it contained a pot of manna and the remnants of the Tablets, while some others said that it contained (Moses') staff and two shoes (and refer to 20:12)."[3]

Allāh then said:

﴿تَحْمِلُهُ ٱلْمَلَـٰٓئِكَةُ﴾

﴾...carried by the angels.﴿

Ibn Jurayj stated that Ibn 'Abbās said, "The angels came down while carrying the *Tābūt* between the sky and the earth, until they placed it before Ṭālūt while the people were watching." As-Suddi said, "The *Tābūt* was brought to Ṭālūt's house, so the people believed in the prophethood of Sham'ūn (Simeon) and obeyed Ṭālūt"[4]

The Prophet then said:

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ﴾

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[1] Aṭ-Ṭabari 5:331.

[2] Aṭ-Ṭabari 5:331,332.

[3] Aṭ-Ṭabari 5:333.

[4] Aṭ-Ṭabari 5:335.

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم
بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ
مِنِّىٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا
مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟
لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ
يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾
وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ
دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ
وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم
بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو
فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾

﴾*Verily, in this is a sign for you*﴿ testifying to my truth in what I was sent with, my prophethood, and my command to you to obey Ṭālūt,

﴾إِن كُنتُم مُّؤْمِنِينَ﴿

﴾*if you are indeed believers.*﴿ in Allāh and the Hereafter."

﴾فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾﴿

﴾*249. Then when Ṭālūt set out with the army, he said: "Verily, Allāh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).*﴿

Allāh states that Ṭālūt, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi,[1] but Allāh knows best. Ṭālūt said:

﴿إِنَّ اللَّهَ مُبْتَلِيكُم﴾

﴾*Verily, Allāh will try you*﴿

meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e., the Sharī'ah river, according to Ibn 'Abbās and others.[2] He continued,

﴿فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّى﴾

﴾*So whoever drinks thereof, he is not of me;*﴿

meaning, shall not accompany me today,

﴿لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّىٓ إِلَّا مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ﴾

﴾*and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.*﴿

meaning, there is no harm in this case. Allāh then said:

﴿فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ﴾

﴾*Yet, they drank thereof, all, except a few of them.*﴿

Ibn Jurayj stated that Ibn 'Abbās commented, "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched."

Ibn Jarīr reported that Al-Barā' bin 'Āzib said, "We used to say that the Companions of Muḥammad ﷺ who accompanied him on the battle of Badr were more than three hundred and ten, just as many as the soldiers who crossed the river with Ṭālūt. Only those who believed crossed the river with him."[3] Al-Bukhāri also reported this.[4]

This is why Allāh said:

﴿فَلَمَّا جَاوَزَهُۥ هُوَ وَالَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ﴾

[1] Aṭ-Ṭabari 5:339.

[2] Aṭ-Ṭabari 5:340.

[3] Aṭ-Ṭabari 5:345,346,347.

[4] *Fatḥ Al-Bāri* 7:339.

﴿*So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts."*﴾

This *Āyah* indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allāh's promise is true and that triumph comes from Allāh Alone, not from the large numbers or the adequacy of the supplies. They said to them:

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

﴿*"How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).*﴾

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ
اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ
نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾﴾

﴿*250. And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."*﴾

﴿*251. So they routed them by Allāh's leave and Dāwud (David) killed Jālūt (Goliath), and Allāh gave him (Dāwud) the kingdom [after the death of Ṭālūt and Samuel] and Al-Ḥikmah (prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists).*﴾

﴿*252. These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh.*﴾

When the faithful party, who were few under the command of Ṭālūt, faced their enemy, who were many under the command of Jālūt,

﴿قَالُوا رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا﴾

﴿they invoked: "Our Lord! Pour forth on us patience..."﴾
meaning, send down patience on us from You.

﴿وَثَبِّتْ أَقْدَامَنَا﴾

﴿and set firm our feet﴾
meaning, against the enemy and save us from running away and from feebleness,

﴿وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿and make us victorious over the disbelieving people.﴾
Allāh said:

﴿فَهَزَمُوهُم بِإِذْنِ اللَّهِ﴾

﴿So they routed them by Allāh's leave﴾
meaning, they defeated and overwhelmed them by Allāh's aid and support. Then,

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

﴿and Dāwud killed Jālūt﴾
Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Ṭālūt promised that whoever killed Jālūt, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dāwud in addition to being granted Prophethood by Allāh. So, Allāh said:

﴿وَءَاتَاهُ اللَّهُ الْمُلْكَ﴾

﴿...and Allāh gave him (Dāwud) the kingdom﴾
that Ṭālūt had and,

﴿وَالْحِكْمَةَ﴾

﴿and Al-Ḥikmah﴾ that comes with the prophethood, meaning, after Shamwīl. [Allāh then said:]

﴿وَعَلَّمَهُ مِمَّا يَشَاءُ﴾

﴾*and taught him of that which He willed.*﴿

meaning, what He willed of the knowledge that He bestowed on (Prophet) Dāwud.

Next, Allāh said:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ﴾

﴾*And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief.*﴿

This *Āyah* indicates that if it were not for the fact that Allāh checks one set of people with another, such as when Ṭālūt and the bravery of Dāwud helped the Children of Israel (against Goliath), then people would have perished. Similarly, Allāh said:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا﴾

﴾*For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and Masjids, wherein the Name of Allāh is mentioned much, would surely, have been pulled down.*﴿ (22:40)

Allāh then said:

﴿وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ﴾

﴾*But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists)*﴿

meaning, by His mercy and favor He fixes some of them by some others. Surely, Allāh has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allāh said:

﴿تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ۝٢٥٢﴾

﴾*These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).*﴿

This *Āyah* states, 'These *Ayāt* (verses) of Allāh that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain

in the (Divine) Books that the scholars of the Children of Israel have and know. Allāh said: O Muḥammad,

﴿وَإِنَّكَ﴾

﴿*you are*﴾

﴿لَمِنَ ٱلْمُرْسَلِينَ﴾

﴿*one of the Messengers (of Allāh)*﴾ emphatically stating the truth of his prophethood741

☆ ***This is the End of Volume One with the Tafsīr of Sūrat Al-Baqarah, verse. 252..***

☆ ***Volume Two begins with Sūrat Al-Baqarah, verse. 253.***